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# A STUDY OF THE IGOROT LANGUAGE AS SPOKEN BY THE BONTOC IGOROTS

BY

MARGARET P. WATERMAN



MANILA  
BUREAU OF PRINTING  
1932

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BONTOC IGOROTS

By MARGARET P. WATERMAN

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## PREFACE

This study of the Bontoc-Igorot language has been made from material collected during a residence of ten years among the people of Bontoc. It has followed naturally the earlier work of members of All Saints' Mission. However faulty and inadequate this presentation may be, it will at least preserve what has been so far learned and may serve as a basis for further study. It is hoped that it may interest and help foreigners desiring to learn the language. No book, however, can enable one to speak Igorot with free and emphatic use of the many untranslatable aids and adornments of speech that are essentially a part of the language; it is necessary to mingle with the people and also to listen long and attentively, if one would catch and reproduce these sounds.

Certain characteristics possessed in common with the Ilocano and other Malayan languages of the Philippine Islands especially attract the attention in the course of study. I have endeavored to illustrate these fully, for an early familiarity with them is of great advantage in acquiring an intelligent grasp of the language. They are as follows:

1. The use of the ligature.
2. The extensive use of prefixes.
3. The varied uses of reduplication.
4. The verbal noun and its construction.
5. The interchange of consonants.
6. The substantive character of possessive verbs and of some other (perhaps all) parts of speech.

One might call every Igorot word a noun, or one might with equal reason call it a verb. Almost any word may be inflected, taking the pronominal endings and prefixes of a verb. For example, *tolo-ek*, "I 'three' it, make it three;" *kawis-ek*, "I make it good;" *misa-sagenak*, "I am near." On the other hand, and this is probably the truth of the matter, it is easy to regard a possessive verb as a noun with possessive suffixes: thus, *ila-ek*, "I see," is "my seeing;" *kan-ak*, "I say," is "my saying;" *nan yal-ik*, "what I bring," "the my bringing," etc. This affords matter both for discussion and consideration. Further research is also desirable in regard to accent, reduplication, and the use of particles.

I am deeply indebted to the late Rev. Walter Clayton Clapp, whose study of the language partly antedated and partly coincided with mine. His sympathetic attitude toward the language of the people among whom he lived and his desire to help them appreciate it made his advice and encouragement of peculiar value. Although a longer study may have led me to differ with him on some of his conclusions, it has always been with hesitation and unwillingness. The chapter on the alphabet and pronunciation has been taken almost without alteration, by permission of the Bureau of Science, from the Vocabulary prepared by Fr. Clapp in 1908. I am also under great obligation to the Rev. Henry Swift, chaplain, 13th Infantry, United States Army, for his English revision of Fr. Nares' Ilocano Grammar. The remarkable book prepared in the United States by the late Carl Wilhelm Seidenadel,\* of the University of Chicago, has been of suggestive help and great interest. Of native helpers, two who have been especially intelligent and useful are Pablo A. Lunar and Tomas de Jesus, both attached to All Saints' Mission as teachers. But every man, woman, and child who has spoken to me or with whom I have had intercourse has contributed to the contents of this book and may be assured of my gratitude.

MARGARET P. WATERMAN.

ALL SAINTS' MISSION,  
*Bontoc, Mountain Province, 1915.*

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\* The First Grammar of the Language Spoken by the Bontoc Igorot with a Vocabulary and Texts. Chicago, The Open Court Publishing Company (1909).

# A STUDY OF THE IGOROT LANGUAGE AS SPOKEN BY THE BONTOC IGOROTS

By MARGARET P. WATERMAN \*

## PRELIMINARIES

### THE ALPHABET

#### VOWELS

A  
E  
I  
O  
ö  
U

#### CONSONANTS

B L T  
CH M V  
D N W  
F NG Y  
G P  
K S

### PRONUNCIATION

The following notes are given with no thought that simply by their aid, with the vocabulary, one could learn to pronounce the Bontoc-Igorot dialect. Rules and systems of phonetic representation have been generally discredited as efficient means for the practical acquiring of European languages, and much more must we rely upon the training of ear and vocal organs by actual practice, if we wish to be understood by these primitive Orientals. There are accents and inflections and ever-recurring sounds which elude written representation. But, in general, as a system of graphic representation, the following has been adopted:

#### VOWELS, USING AS A BASIS THE "CONTINENTAL" SOUNDS

A, prevailing broad in quality, like *a* in "father," but usually pronounced very quickly, so that the effect on an untrained listener is often that of our *u* in "hut." When occurring alone, or at the end of a syllable, sometimes at the beginning of a word, it is pronounced with distinct breadth.

#### EXAMPLES

broad *a*  
short *a*

*si-a, a-fong*  
*losab, en-tagtag*

---

\* The death of the author delayed the publication of this manuscript for several years and made it necessary that much of the revision and editorial work attending its printing be supplemented by Dr. Hilary P. Clapp and Miss Eleanor C. T. Moss.

*E*, when long, as at the end of a syllable, or alone, is like the English *a* in "mate;" otherwise, it is short, like *e* in "met."

## EXAMPLES

long <i>e</i>	<i>fasa-e na, ketfa-na</i>
short <i>e</i>	<i>saken, en-aka</i>

*I*, varying from long, like *ee* in "feet," when isolated in a syllable or at the end of one, to the sound of *i* in "his."

## EXAMPLES

long <i>i</i>	<i>i-chu-ak, si, in-i-la</i>
short <i>i</i>	<i>is, in-chimit</i>

*O*, when long, is like *o* in "go," in situations similar to those noted concerning the preceding vowels; but is usually otherwise, and might be best described as long in quality, short in quantity. In some instances, and by some hearers, the sound which we have represented by *o* would be more correctly written *u*, as being to such persons as clear as the *oo* sound in "look."

## EXAMPLES

long <i>o</i>	<i>o-go-kud, fato</i>
short <i>o</i>	<i>songet, tokfifi</i>
<i>oo</i> sound	<i>to-lo (too-lo), so-lat (soo-lat)</i>

*Ö*, normally like the German *ö* in "schön" (though seldom, if ever, prolonged as that sometimes is, and never given an *a* sound); but verging at times toward a short *i* sound, on the one side, and toward the short *e* sound, on the other.

## EXAMPLES

<i>ö</i>	<i>en-tö-töö, sumköp, Tö-töpan</i>
----------	------------------------------------

*U*, varying from the long sound, as *oo* in "food," to the short sound of the English *u*, as in "put," according to its situation in the syllable; the shorter sound debatable with the shorter sound of *o*, as noted under that letter.

## EXAMPLES

long <i>u</i>	<i>u-yad, taku</i>
short <i>u</i>	<i>fumtug, lutlut-ak</i>

## DIPHTHONGS AND COMBINATIONS OF VOWELS

*ai*, like *ay* in Spanish: *tai, laiad*

*au*, like *ow* in "cow:" *chok-au, i-chau-chau-ko*

*eu*, a gliding from short *e* to *u* sound: *in-sengeu*

*oi*, a quick gliding from *o* to *i*: *i-tanoi*

*ö*, a quick gliding from *ö* to *i*: *yöi-ko*

### CONSONANTS

*B*, as in English, but often replaced by *f*. *CH*, as in "child." *D*, as in English, but usually replaced by *ch*. *F*, *l*, *m*, *n*, *p*, *t*, *v*, all as in English. *G*, always hard, generally replaced by *k*. *K*, as in English usually; but the Bontoc people distinguish another *k* sound, guttural in character and peculiar, which might possibly be represented by *q*, or some accent. *S*, as the sibilant or soft *s* in English. *W* and *y*, always treated as consonants, with English sounds.

It will be observed that *c* is discarded as being sufficiently expressed by *s* and *k*; *h* and *j* find only occasional use in words adopted from other languages; *q* is not used. There seem to be a few instances of a real, though labored, pronunciation of *r*, but *l* ordinarily takes its place. *X* and *z* are not used.

Note. This Section was prepared by the Rev. Walter C. Clapp.

### ACCENT

It is difficult to formulate any rules concerning accent because foreigners differ in their manner of reproducing what is so appropriately called the "tune" of the language. What is here attempted is merely the result of the observation of one person, and is open to criticism and correction. The following general rules are offered:

1. The chief stress is laid on the penult of most roots; for example, *a'-fong*, *fa'-ig*, *i'-li*, *to'-fai*, *al-i'-pit*, *an-a'-ko*, *a-sa'-wa*, *fa-lat'-fat*, *fa-li'-ling*, *ka-las'-sai*, *a-lin-cha'-sek*, *a-li-teng'-teng*.

Exceptions: *cha-num'*, *fuw-an'*, *tal-i'*, and perhaps a few other substantives.

Personal and demonstrative pronouns: *cha-ta-ku'*, *to-di'*, *cha-i-cha'*.

Most true adjectives: *as-tik'*, *ka-wis'*, *nga-ag'*.

Cardinal numbers: *to-lo'*, *li-ma'*, *si-am'*.

Most particles of two syllables: *teg-wa'*, *a-di'*, *ig-ai'*.

2. Proper nouns follow this rule: *Ai'-ai*, *Lang'-sa*, *Chus'-chus*, *Ko-mi'-cho*, *Su-pus'-up* (names of persons); *Al'-ab*, *But-but*, *Sa-mo'-ki*, *Ka-lupt'-it*, *Tuk-uk'-an* (names of places).

3. Inflection of verbs. When a verb is inflected without a prefix the accent is thrown upon the last syllable of the root. This occurs in the present and future tenses of the second and third conjugations and in the past tense of the second; also in

the infinitive of both: in other words, wherever the suffixes *an* and *en* are found.

## EXAMPLES

Root.	Present tense.	Future tense.
<i>a'-yag</i>	<i>a-yak'-ak, a-yak'-an-cha</i>	<i>at'-a-yak'-ak</i>
<i>fa'-chang</i>	<i>fa-chang'ak</i>	<i>at'-fa-chang'-ak</i>
<i>fa'-ig</i>	<i>fa-ik'-ek</i>	<i>at'-fa-ik'-ek</i>
<i>o-go'-kud</i>	<i>o-go-kuch'-ek</i>	<i>at'-o-go-kuch'-ek</i>
Root.	Past tense.	Infinitive.
<i>a'-yag</i>	<i>in-a-yak'-ak</i>	<i>a-yak'-an</i>
<i>fa'-chang</i>	<i>f-in-a-chang'-ak</i>	<i>fa-chang'-an</i>
<i>fa'-ig</i>	<i>f-in-a'-ig-ko</i>	<i>fa-ik'-en</i>
<i>o-go'-kud</i>	<i>in-o-go'-kud-ko</i>	<i>o-go-kuch'-en</i>

The presence of a prefix leaves the accent unchanged; for example, *i'-la, um-i'-la-ak; a'-yag, uma-yag-ak; fa'-ig, i-fa'-ig-ko; o-go'-kud, en-o-go'-kud-ak*.

4. Special stress is often laid on the suffix *an*; for example, *tok-cho-an', ka-ka-iu-an', ma-i-lan'*, but this seems irregular in occurrence as well as in degree.

## MUTATIONS OF LETTERS

Certain consonant changes occur (chiefly) in the inflection of the verb and in the process of reduplication, which seem to be regular and constant. These are: *d* to *ch*, *g* to *k*, *b* to *f*, and vice versa. To these may be added the related consonants *r* and *l*.

## 1. Changes in inflection.

*a. D, g, and b, as final letters of the root, become ch, k, and f, respectively, when followed by a vowel in the inflection of the verb. These changes take place in possessive verbs only.*

## EXAMPLES

Root.	Present tense.	Past tense.
<i>anud</i>	<i>anuch-ek, I float</i>	<i>in-anud-ko</i>
<i>sikid</i>	<i>sikich-ak, I sweep</i>	<i>s-in-ikich-ak</i>
<i>faig</i>	<i>faik-ek, I beat</i>	<i>f-in-aig-ko</i>
<i>chaklag</i>	<i>chaklak-ak, I tattoo</i>	<i>ch-in-aklak-ak</i>
<i>sikab</i>	<i>sikaf-ek, I suffer from</i>	<i>s-in-ikab-ko</i>
<i>tangeb</i>	<i>tang-f-ak, I cover</i>	<i>t-in-angf-ak</i>
Root.	Infinitive.	Participle.
<i>anud</i>	<i>mang-anud, anuch-en</i>	<i>ma-anud</i>
<i>sikid</i>	<i>ma-nikid, sikich-an</i>	<i>ma-sikich-an</i>
<i>faig</i>	<i>ma-maig, faik-en</i>	<i>ma-faig</i>
<i>chaklag</i>	<i>ma-naklag, chaklak-an</i>	<i>ma-chaklak-an</i>
<i>sikab</i>	<i>ma-nikab, sikaf-en</i>	<i>ma-sikab</i>
<i>tangeb</i>	<i>ma-nangeb, tang-f-an</i>	<i>ma-tangf-an</i>

*b*. When there is a contraction in the course of inflection, *d*, *g*, *b*, or *ch*, *k*, *f*, in the root, is changed to its related consonant.

## EXAMPLES

Root.	Present tense.	Past tense.	Infinitive.
<i>aföt</i>	<i>ab-t-ek</i> , I meet	<i>in-aföt-ko</i>	<i>ab-t-en</i>
<i>södöp</i>	<i>sög-p-ek</i> , I enter	<i>s-in-köp-ko</i>	<i>sög-p-en</i>
<i>liket</i>	<i>lig-t-ek</i> , I hate	<i>l-in-iket-ko</i>	<i>lig-t-en</i>
<i>tefek</i>	<i>teb-k-ek</i> , I prick	<i>t-in-fek-ko</i>	<i>teb-k-en</i>
<i>tonöd</i>	<i>ton-ch-ak</i> , I plant	<i>t-in-onch-ak</i>	<i>tonch-an</i>
<i>laiad</i>	<i>lai-ch-ek</i> , I like	<i>ni-laiad-ko</i>	<i>laich-en</i>

This contraction and change of consonants, often follows a prefix.

## EXAMPLES

Root.	
<i>chengö</i>	<i>cheng-ek</i> , I hear; <i>maka-d-ngö-ak</i> , I can hear
<i>fekas</i>	<i>i-b-kas-ko</i> , I throw
<i>pökös</i>	<i>pa-pök-ös-ak</i> , I take medicine
<i>fono</i>	<i>i-b-no-k</i> , I bruise; <i>na-b-no</i> , bruised

2. These changes sometimes (though by no means regularly) accompany reduplication. *Ch*, *k*, or *f* may be transferred to the added syllable, and replaced by its related consonant in the root.

## EXAMPLES

Root.	
<i>afong</i> , house	<i>afo-bong</i> , houses
<i>kaeb</i> (root of verb <i>kab-ek</i> , I make)	<i>kag-ka-gaeb</i> , newly made
<i>chalan</i> , road	<i>ma-na-dalan-ak</i> , I walk
<i>fuig</i> (root of <i>i-fuig-ko</i> , I go with)	<i>mi-fu-buig</i>
<i>fala</i> , outside	<i>ka-fa-bala</i> , newly born
<i>chuno</i> (root of <i>chunnek</i> , I work)	<i>en-chu-duno-ak</i> , I am at work

Note: It is quite possible that *d*, *g*, and *b* are the original root consonants; but their related letters, *ch*, *k*, and *f*, are so thoroughly established and characteristic of the Bontoc-Igorot speech, that it seems best to let present custom determine their status. They are, therefore, treated as true root consonants throughout this work.

3. *L* and *r*. The interchange of these letters comes with the use of imported words. The letter *r* is not included in the Al-

phabet, and the common Oriental difficulty in pronouncing it is experienced by Igorots. It is replaced by *l* in imported words, such as *alina* (Sp. *harina*), *kalkachol* (Sp. *cargador*), *mistolo* (Sp. *maestro*), *lice* (Eng. *rice*). But curiously enough, *l*, in foreign words, is replaced by *r*, with considerable effort and a clumsy result. Thus the word "gloria" becomes *grolia*; "blue," *brue*; "towel," *tower*; "little," *litter*; "doctor," *choktol*; "gobernador," *kofinyachol*. This is, of course, an acquired habit, something like the customary replacing of the Spanish *j* by *s*; as *Suan* for *Juan*.



## THE LIGATURE

The ligature is a conspicuous feature of the Igorot, as of other Malayan tongues. There is but one true ligature, *ai*; this is constantly used in the following ways:

A. 1. To connect a substantive with a modifier.

### EXAMPLES

<i>Nan kawis ai itlug.</i>	(The good egg.) The good egg.
<i>Nan falat ai naum.</i>	(The banana ripe.) The ripe banana.
<i>Nan kafayo ai nai.</i>	(The horse this.) This horse.
<i>Nan twa ai afong.</i>	(The two houses.) The two houses.
<i>Nan tapina ai taku.</i>	(The some people.) Some people.

2. To connect a dependent verb or clause with the governing verb.

a. When the dependent verb is an infinitive.

### EXAMPLES

<i>Umöi ai manigfat.</i>	(He goes to get runo.) He is going to get runo (grass for fence).
<i>Inlapocha ai nenfasa.</i>	(Began they to read.) They began to read.
<i>Laichik ai mangila isnan aso ai chöi.</i>	I want to see those dogs.

b. When the dependent verb or clause has the effect of a present participle (English).

### EXAMPLES

<i>Nentagtag ai inmali</i>	(He came to run.) He came running.
<i>Inchanak nan ongonga ai nasösöyip.</i>	I found the child sleeping.
<i>Cha-enfukau ai kumaan.</i>	(Screaming he goes away.) He goes away screaming.

c. When the clause is the object of the governing verb.

### EXAMPLES

<i>Inilak ai nafakas nan palato.</i>	(I saw broken the plate.) I saw that the plate was broken.
<i>Nan taku ya kanancha ai linmayau nan falud.</i>	The people say that the prisoner ran away.
<i>Ammom ai kumaan-kami.</i>	(Know you go away we.) You know that we are going away.

3. To connect an infinitive with an adjective on which it is dependent.

## EXAMPLES

<i>Kawis ai umali isna.</i>	(Good come here.) It is good to come here.
<i>Malmalani ai kaben sa.</i>	(Easy do this.) It is easy to do this.

4. To supply the lack of a relative pronoun.

## EXAMPLES

<i>Nan taku ai inmali.</i>	[The man (who) came.] The man who came.
<i>Nan toki ai ma-kafa.</i>	(The camotes to be roasted.) The camotes which are to be roasted.
<i>Nan fali ai kinaeb-ko.</i>	(The basket made I.) The basket that I made.
<i>Wadai nan umali ai taku.</i>	(There is comes person.) Some one is coming.
<i>Nan siping ai nadchongau.</i>	[The money (that was) lost.] The coin that was lost.

B. The particle *ya* is sometimes used to connect subject and predicate, when the subject precedes; in some instances it seems to take the place of the lacking copula "to be."

## EXAMPLES

<i>Nan fanga ya na-fakas.</i>	(The jar broken.) The jar is broken.
<i>Nan siping-ko ya nadchongau.</i>	My money is lost.
<i>Nan aso ya entagtag.</i>	The dog runs.
<i>Si ama ya umali.</i>	My father is coming.
<i>Nan ongang-a ya inchimitcha.</i>	The children sew.

No definite rule can be given for this use, but it is much more frequent with intransitive than with transitive verbs (except with *i* participles).

C. Under this head may be mentioned certain uses of consonants as connectives.

1. *N* is usually attached to the final vowel of a word (chiefly nouns, prepositions, and verbs) when followed by the article, *nan* or *si*, or a proper noun, or title of relationship or respect.

## EXAMPLES

<i>Nan kali-n nan taku.</i>	The voice of the man.
<i>Nan facho-n Tangtang.</i>	Tangtang's coat.
<i>Nan chila-n si aso.</i>	The dog's tongue.
<i>Nan ili-n nan mangili.</i>	The town of the strangers.
<i>Isnan fala-n nan ili.</i>	Outside the town.
<i>Kinwani-n ama.</i>	Said my father.
<i>Inila-n Komicho nan apui.</i>	Komicho saw the fire.

2. *L* is sometimes inserted between the root and pronominal ending, if the root ends with a vowel.

## EXAMPLES

<i>Aka-l-ak.</i>	I cry for.
<i>Pa-saa-l-ek.</i>	I send home.
<i>Pa-tkō-l-ek.</i>	I (make someone) stop.
<i>Ya-l-ik.</i>	I bring.

3. A related consonant is often inserted to precede the root when it is reduplicated or preceded by a particle.

## EXAMPLES

Root.		
<i>chingut</i>	<i>na-d-ch-chingut</i>	dirty
<i>kaeb</i>	<i>kag-ka-gaeb</i>	new
<i>fafai, woman</i>	<i>fa-b-fa-fai</i>	women
<i>kisan</i>	<i>i-g-kisan</i>	together
<i>söchöm</i>	<i>sö-sö-d-chöмна</i>	night is coming on
<i>chwa, two</i>	<i>ku-d-chwa</i>	half

Note. *V*, not used otherwise, is sometimes inserted before *f* in the circumstances noted below.

## EXAMPLES

Root.		
<i>fala</i>	<i>pa-v-fala-ek</i>	I cause to go out
<i>faka</i>	<i>i-v-faka-k</i>	I tell
<i>afolot</i>	<i>a-v-folot-ek</i>	I believe

## THE ARTICLE

There are two articles, *nan* and *si*. *Si* is used before proper nouns, and titles of respect, affection, or relationship; *nan* in all other cases. There is no indefinite article.

### THE ARTICLE NAN

#### A. Form.

The article *nan* is not inflected, but it has another form, *san*, which is generally used when the matter or object indicated by the noun is something that has been previously known or mentioned, or relates to some past event.

#### EXAMPLES

<i>Nan kafayo.</i>	The horse.
<i>Ilaek nan kafayo.</i>	I see the horse.
<i>Inilak san kafayo ai wada' sna idugka.</i>	I saw the horse that was here yesterday.
<i>Nan facho.</i>	The coat.
<i>Ento san facho ai inchuak ken sika?</i>	Where is the coat that I gave you?

#### B. Use.

1. *Nan* or *san* is used before common nouns, whether subject or object.

#### EXAMPLES

<i>Nan aso ya entagtag.</i>	The dog runs.
<i>Nan ipus nan aso.</i>	The tail of the dog.
<i>Ichuak isnan aso * nan ischa.</i>	I give the meat to the dog.
<i>Ilaem nan aso.</i>	See the dog.

2. Exceptions. *Si* (not the proper article but probably an inversion of *is*) is sometimes used in place of *nan*:

a. To denote possession either *si* or *nan* may be used.

#### EXAMPLES

<i>Nan ipus si aso or Nan ipus nan aso.</i>	The tail of the dog.
<i>Nan ochon si pimmang or Nan ochon nan pinnang.</i>	The edge of the axe.
<i>Nan afön si kawa or Nan afön nan kawa.</i>	The web of the spider.

In common speech the *i* of this *is* or *si* is often dropped, and the *s* coalesces with the final letter of the preceding word.

---

\* With an indirect object *nan* is preceded by the preposition *is*, "to."

## EXAMPLES

<i>Wada's señora.</i>	The señora is here.
<i>Ento's Maria?</i>	Where is Mary?
<i>Umala-ka's tabla.</i>	Get some boards.

b. When the word *maid*, "there is not," is used, the article is omitted.

## EXAMPLES

<i>Maid finayo.</i>	There is no rice.
<i>Maid ngen kispolo?</i>	Are there no matches?

3. *Nan* is used with possessive verbs and verbal nouns as well as with nouns; this points to the substantive character of these parts of speech.

a. With possessive verbs.

## EXAMPLES

<i>Ngag nan laichim?</i>	(What the your wanting?) What do you want?
<i>Sia-sa nan laichik.</i>	(The object of my wanting.) That is what I want.
<i>Nannai nan kanenyu.</i>	(The your eating.) Here is your food.
<i>Kawis nan kanam.</i>	(Good the you say.) What you say is good.
<i>Sino nan anapem?</i>	(The your seeking?) Whom do you seek?

b. With verbal nouns.

## EXAMPLES

<i>Isna nan entötöianmi.</i>	(Our staying-place.) This is where we stay.
<i>Kaat nan aliam?</i>	When are you coming?
<i>Ngag nan kumaananyu?</i>	[What the (reason of) your going?] Why are you going away?
<i>Ngag nan nangalancha is-nan kaiu?</i>	Why did they take away the wood?

4. The article is always preceded by *is* after a personal verb or verbal noun.

## EXAMPLES

<i>Enfasacha isnan liblo.</i>	They read the books.
<i>Lumamag-ak isnan filig.</i>	I ascend the mountain.
<i>Umöiak ai mangila isnan chanum.</i>	I am going to watch the water.
<i>Maniplakami isnan kaiu.</i>	We cut down the tree.
<i>Isnan nangilak isnan nuang inmögietak.</i>	When I saw the carabao I was afraid.
<i>Saken nan nangala isnan piki.</i>	It was I who got the corn.
<i>Sino nan nangaan isnan fato?</i>	Who took away the stone?

## C. Substitutes for an indefinite article.

There are several ways of giving the meaning of the indefinite article, although this is lacking.

1. The numeral *ösa*, *ösang*, "one," may be used with *nan*.

## EXAMPLES

*Nan ösang ai öngönga ya in-* A child brought the eggs.

*yaina nan itlug.*

*Inchanak nan ösang ai siping.* I found a centavo.

2. The idiomatic construction with *wadai*, "there is," or *maid*, "there is not," may be used. The verb and the substantive are connected by the ligature *ai*, which has here a relative meaning.

## EXAMPLES

*Wadai nan inchanak ai si-* (There is the I found that which is  
*ping.* centavo.) I found a centavo.

*Wadai nan linmayau ai ka-* (There was the ran away that which  
*fayo.* is horse.) A horse ran away.

3. The most common way is to use an intransitive form of the verb. This is done by the use of some particle as affix to the root. *En*, *mang*, and *um* are chiefly used. The article is then preceded by *is*, as always with intransitive verbs, or it may be omitted.

So the form *Alaem nan fanga*, "bring a (or the) jar," may be made strictly indefinite by the use of the particle *um*, with the root *ala*: *Um-ala-ka is fanga*, "bring a jar."

## EXAMPLES

*Patöiem nan manok.*

Kill the (or a) chicken.

*P-um-atöi-ka is manok.*

Kill a chicken.

*Kanencha nan makan.*

They eat the rice.

*Mangancha isnan makan.*

They eat rice.

*Otoek nan piki.*

I cook the corn.

*En-oto-ak is piki.*

I cook corn.

*Um-ila-ka is sukatmo.*

Look out for, find, a substitute for yourself.

## THE ARTICLE SI

*Si* is the article used with proper names, titles of respect, profession, before nouns referring to persons related to the speaker, and sometimes to objects possessed by him.

Use.

1. *Si* is always used when the subject precedes the verb.

## EXAMPLES

<i>Si Maria ya umali.</i>	Maria is coming.
<i>Si Komicho kanana'n umali's auni.</i>	Komicho says he will come.
<i>Si finyachol kinmaan.</i>	The governor went away.
<i>Si ama ayakana saken.</i>	My father is calling me.

2. When the subject follows the verb *si* is used if the verb is personal; it may be used with possessive verbs if preceded by the article *nan*.

## EXAMPLES

<i>Umalis Maria.*</i>	Maria is coming.
<i>Kinmaan si finyachol.</i>	The governor went away.
<i>Kanan Komicho en umali's auni.</i>	Komicho says he will come soon.
<i>Ayakan ama saken, or Uma-yag nan si ama.</i>	My father calls me.
<i>Anapen Maria nan asona.</i>	Maria is looking for her dog.
<i>Ayakan nan si Maria nan anakna.</i>	Maria is calling her child.

3. *Si* is used before the noun when it is the object of a passive verb.

## EXAMPLES

<i>Anapenyu si Komicho.</i>	Look for Komicho.
<i>Inilak si Pachi ai umali.</i>	I saw the Father coming.
<i>Adim pa-ogiaten si Juana.</i>	Do not frighten Juana.
<i>Ayakam si anochik.</i>	Call my sister.
<i>Finaög Ia si ama.</i>	Ia stoned my father.
<i>Laichik si midchiko.</i>	I like the doctor.

4. *Si* alone is used with a noun referring to a relative of the speaker; *si ama*, *si ina*, "my father," "my mother," etc., but the word expressing relationship of another, requires the possessive ending or the article *nan* before *si*.

## EXAMPLES

<i>Ayakam nan anochim ai lalaki.</i>	Call your younger brother.
<i>Nan amacha ya natöi.</i>	Their father is dead.
<i>Ngag nan ngatsan nan inayu?</i>	What is your mother's name?
<i>Inilak nan amana id k'auni.</i>	I saw his father just now.
<i>Nan yunan Komicho † inchauchauna nan falat ken saken.</i>	Komicho's sister gave me the bananas.
<i>Nan yunan Komicho.</i>	Komicho's sister.

\* No article is used with proper names, names of relatives, titles, etc.

† The article is not used before nouns of this class, when possession is indicated, the two nouns being connected by the letter *n* when the first ends in a vowel.

## EXAMPLES—Continued

<i>Nan afong ama.</i>	My father's house.
<i>Nan ason midchiko.</i>	The dog of the doctor.
<i>Nan suklong Aniktol.</i>	The hat of Aniktol.
<i>Ayakam nan si yunam.</i>	Call your brother (or sister).
<i>Nan si amam ya umali.</i>	Your father is coming.

The preposition *ken*, "to, for," precedes proper names, etc., when they are indirect objects or follow intransitive verbs.

## EXAMPLES

<i>Ichuam nan fanga ken inam.</i>	Give the jar to your mother.
<i>Ifaagko ken Longolong.</i>	I will tell Longolong.
<i>Entaku ai mangaföt ken Komicho.</i>	Let us go (to) and meet Komicho.
<i>Sino nan nangyali isnan solat ken Ia?</i>	Who brought the letter to Ia?

Plural. *Si* has no plural form, but the pronoun *cha*, "they," is often used before the names of several persons, separately or in a group, as a family.

## EXAMPLES

<i>Cha Kopis ken Langsa.</i>	Kopis and Langsa.
<i>Ento kai cha Sokib?</i>	Where are Sokib and her companions?
<i>Cha Lifela wadai cha'schi.</i>	There are the Riberas.



## THE NOUN

The noun plays a very important part in Igorot speech. It is sometimes hard to say whether a word is verb or noun, adjective or noun, preposition or noun. There is no inflection of the noun as it has neither case nor gender. There is a plural form.

1. Gender. Gender is indicated by the use of the word *lalaki*, "male," or *fafai*, "female," following the noun, with the ligature *ai*.

### EXAMPLES

<i>nan anak ai lalaki</i>	the son
<i>nan anak ai fafai</i>	the daughter
<i>nan ikit ai lalaki</i>	the grandfather
<i>nan ikit ai fafai</i>	the grandmother
<i>nan anochi ai lalaki</i>	the younger brother
<i>nan anochi ai fafai</i>	the younger sister
<i>nan yuna ai lalaki</i>	the older brother
<i>nan yuna ai fafai</i>	the older sister

*Lalaki* and *fafai* are used alone, and mean, respectively, "man" or "boy" and "woman" or "girl."

### EXAMPLES

<i>Nan lalaki ai nai.</i>	This man (or boy).
<i>Nan fafai ya umali.</i>	The woman (or girl) is coming.

There are a few words whose meaning contains the distinction of sex.

### EXAMPLES

<i>ama</i>	father
<i>ina</i>	mother
<i>kawitan</i>	cock
<i>mangalak</i>	hen that lays eggs
<i>kamfakyan</i>	female carabao
<i>toto</i>	male carabao
<i>fafui</i>	sow

Baby boys and girls are called *kelang*, "angleworm," and *ngaan*, respectively, until the time arrives when they receive true names, and even afterward, as one says "baby."

2. Case. The lack of cases is supplied by the use of the article, and by pronouns and prepositions.

## EXAMPLES

<i>Nan atip nan afong.</i>	The roof of the house.
<i>Nan afong nan favfafai.</i>	The girls' house.
<i>Nan tengan nan akiu.</i>	The middle of the day (noon).
<i>Nan wanös nan lalaki.</i>	The boy's loin cloth.
<i>Nan manok nan fafai.</i>	The woman's chicken.
<i>Nan tangöb nan akob.</i>	The cover of the box.
<i>Nan payong ina.*</i>	My mother's umbrella.
<i>Nan ason finyachol.</i>	The dog of the governor.
<i>Nan facho Komicho.</i>	Komicho's coat.
<i>Inchuana ken saken nan falat.</i>	He gave the banana to me.
<i>Wadai ifaagko ken chakayu.</i>	I have something to say to you.
<i>Yalim nan fanga ken saken.</i>	Bring the jar to me.
<i>Chinawatko ken sika nannai</i> <i>ai facho.</i>	I received this coat from you.
<i>Inokatna nan manok ken sa-</i> <i>ken.</i>	He snatched the chicken from me.

3. Plural. The regular plural of a noun is formed by the reduplication of one or more of its syllables, prefixed by the particle *ka*. If there are not more than two syllables the whole word is repeated; if there are more than two, only the first and second. The final letter, if a consonant, is not repeated in any case.

## EXAMPLES

Singular.	Plural.
<i>ili</i> , town	<i>ka-ili-ili</i>
<i>afong</i> , house	<i>ka-afong-afong</i>
<i>fotog</i> , pig	<i>ka-foto-fotog</i>
<i>aso</i> , dog	<i>ka-aso-aso</i>
<i>katsaium</i> , needle	<i>ka-katsai-katsaium</i>
<i>kawitan</i> , cock	<i>ka-kawi-kawitan</i>
<i>falatong</i> , bean	<i>kav-falav-falatong</i>
<i>fabanga</i> , pipe	<i>ka-faba-fabanga</i>
<i>akiu</i> , day	<i>ka-aki-akiu</i>

## A. Use.

1. This plural form is used very little, except when it is desired to call attention to the plurality or very large number of objects. Otherwise the singular form is used except in the case of words that have an irregular or special plural form. Even this is not always used; the number may usually be understood from the context.

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\* Antea.

2. Irregular plural. The following are irregular plural forms in common use.

## EXAMPLES

Singular.	Plural.
<i>anak</i> , child	<i>an-anak</i> or <i>an-ak</i>
<i>anochi</i> , younger brother or sister	<i>an-anochi</i>
<i>am-ama</i> , old man	<i>amam-a</i>
<i>apo</i> , master, chief.	<i>apap-o</i>
<i>chakö</i> , parent	<i>cha-kek-ö</i>
<i>afong</i> , house	<i>afo-bong</i>
<i>in-ina</i> , old woman	<i>inan-a</i>
<i>kadwa</i> , companion	<i>ka-kadwa</i>
<i>liwid</i> , friend	<i>liwid</i>
<i>ongonga</i> , child	<i>ongang-a</i>
<i>ötad</i> , relative	<i>ötat-ad</i>
<i>yuna</i> , older brother or sister	<i>yu-yuna</i>

3. Plural of mutual relationship. To express the relationship of two or more persons to each other the particle *sin* is prefixed to the word which tells of the relationship to be noted.

## EXAMPLES

<i>Ama</i> , father.	<i>Sin-ama-cha</i> , they are father and child.
<i>Ina</i> , mother.	<i>Sin-ina-cha</i> , they are mother and child.
<i>Apo</i> , grandparent.	<i>Sin-apocha</i> , they are grandparent and grandchild.
<i>Asawa</i> , wife or husband.	<i>Sin-asawacha</i> , they are husband and wife.
<i>Agi</i> , brother or sister.	<i>Sin-aki-kami</i> , we are brothers, sisters, or brother and sister (if only two); <i>sin-aki-gi-kami</i> (if more than two).

If more than two persons are meant the first syllable of the noun is repeated (except *sin-agi*, *sin-akig-i*, as above).

## EXAMPLES

<i>sin-a-mama</i>	fathers and sons
<i>sin-a-popo</i>	grandparents and grandchildren
<i>sin-i-ina</i>	mothers and children

B. Special classes of nouns. Certain special classes of nouns are formed by the addition of particles to the root.

1. Abstract nouns. Abstract nouns are formed by the use of the prefix *mang* (*meng*, *ma*, other forms, but the same prefix)

and suffix *an* with the root. These are verbal nouns and will be described as such in their proper place. They take the endings of possessive verbs, being usually connected with persons or things, but occasionally they are used alone, as true abstract nouns.

## EXAMPLES

<i>nan mangtek-an</i>	wisdom, knowing
<i>nan men-favfawi-an</i>	repentance, the repenting
<i>nan men-kolang-an</i>	need, the lacking
<i>nan mi-fuik-an</i>	companionship, the going with
<i>nan men-sikaf-an</i>	trouble, suffering

2. Nouns of ownership. The particle *men* or *nen* prefixed to a noun gives the meaning of ownership.

## EXAMPLES

<i>Nan nen-afong.</i>	The owner of the house.
<i>Nan nen-uma.</i>	The owner of the garden.
<i>Nan nen-aso.</i>	The owner of the dog.
<i>Saken nan nen-faka.</i>	The cows are mine: I am the owner of the cows.
<i>Nan men-kwa, nen-kwa.</i>	The owner.
<i>Sino nan nen-kwa isnan afong?</i>	Who is the owner of the house?
<i>Si ama nan nen-kwa isnan uma.*</i>	My father owns the garden.

3. *An*. The suffix *an* very often gives the idea of place. Many names of towns and localities have this ending; for example, Tukukan, Lubwagan, Sabangan, Tötöpan, Kadaklan, towns; and Libchan, Wagkalan, Filikyan, Aglaian, localities near Bontoc and Tukukan.

a. There are many nouns having this suffix *an* and a meaning of place: place where a thing is made, kept, produced, to be obtained, grows, etc. These nouns either take the prefix *ka*, or there is a repetition of the first syllable of the root.

## EXAMPLES

Root.	
<i>kaiu</i> , wood or tree	<i>ka-kaiu-an</i> , forest, place of trees, place to get wood
<i>apog</i> , lime	<i>a-apok-an</i> , lime-kiln
<i>akas</i> , medicine	<i>a-akas-an</i> , dispensary
<i>lako</i> , root of verb "to buy"	<i>la-lako-an</i> , shop

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\* The object must follow *nen-kwa*.

## EXAMPLES—Continued

Root.	
<i>wasit</i> , root of verb "to throw away"	<i>wa-wasit-an</i> , place for rubbish; for example, waste-paper basket
<i>kaob</i> , root of verb "to bury"	<i>ka-kaof-an</i> , grave, burial-place
<i>losab</i> , board	<i>lo-losaf-an</i> , place to get or keep boards
<i>ofud</i> , sand	<i>o-ovfuch-an</i> , place to get sand
<i>fanga</i> , jar	<i>favf-fanga-an</i> , pottery
<i>itab</i> , a kind of bean	<i>i-itaf-an</i> , place where <i>itab</i> grow
<i>chayus</i>	<i>cha-chayus-an</i> , place where patapayas are cleaned

b. Some other words having the suffix *an* may be noticed here. They have reference to place, but are verbal nouns, inflected and irregular in formation.

## EXAMPLES

<i>Nan mangan-an.</i>	Eating-place (or time).
<i>Nan ka-söyip-ak, am, ana.</i>	My, your, his sleeping-place or bed.
<i>Nan tokcho-an.</i>	The seat, chair, place to sit.
<i>Nan fa-fagto-an.</i>	The place of the rock-fight.
<i>Nannai nan i-inumana.</i>	Here is his drinking-place (where he may drink).

4. The prefix *i*, with the name of a town, gives the meaning of a resident or citizen of that town.

## EXAMPLES

<i>I-Samoki-ak.</i>	I am a Samoki man.
<i>I-Mainit-cha.</i>	They are Mainit people.
<i>I-Sadchanga-kayu ngen?</i>	Are you from Sadanga?
<i>Chakami ai i-Fallig.</i>	We are Barlig people.
<i>Nan i-Malidkong ya kinmaan.</i>	The Malidkong man has gone.

5. *In*. The insertion of the particle *in* between the first two letters of a word gives certain special meanings.

a. It means that an article was made in, or is characteristic of, a place.

## EXAMPLES

<i>S-in-amoki.</i>	Made in Samoki.
<i>F-in-allig nan tofai.</i>	The spear was made in Barlig.
<i>M-in-ainit nan asin.</i>	The salt is from Mayinit.
<i>S-in-afangan nan fabanga.</i>	The pipe was made in Sabangan.

These words may be used alone, without the name of the article, in which case they seem more truly nouns; otherwise they are like adjectives.

b. Sometimes the insertion of *in* gives the idea of a completed work or describes the object.

For example, *fayo*, the root of the verb *en-fayo-ak*, "I pound rice," becomes *f-in-ayo*, "pounded rice."

## EXAMPLES

Root.	
<i>fato</i> , stone.	<i>f-in-ato</i> , made of stone
<i>tabla</i> , board (Sp.)	<i>t-in-abela</i> , made of boards
<i>fali</i>	<i>f-in-ali</i> , a kind of basket made in Bayo
<i>kafa</i> (root of the verb "to roast")	<i>k-in-afa</i> , roasted camotes
<i>chawis</i> (root of the verb "to broil")	<i>ch-in-awis</i> , broiled meat or fish
<i>lokau</i>	<i>l-in-okau</i> , rice cooked very soft
<i>koskos</i>	<i>k-in-oskos</i> , meat from which the skin has been removed

c. Sometimes the insertion of *in* with reduplication indicates a representation or imitation of an object.

## EXAMPLES

<i>taku</i> , person	<i>t-in-ag-taku</i> , image, picture, doll
<i>aso</i> , dog	<i>in-as-aso</i> , image or picture of a dog (This is also the name of the wild clematis.)
<i>fanyas</i> , large lizard	<i>f-in-an-fanyas</i> , representation of <i>fanyas</i>
<i>kayaman</i> , centipede	<i>k-in-ag-ayaman</i> , representation of centipede

6. *Sin*. There is a class of collective nouns, formed by using the prefix *sin* with the root, that may be the name of the object, or in some way descriptive of it.

## EXAMPLES

<i>sin-fengö</i>	one bunch of palay (small)
<i>sin-iting</i>	one bunch made up of five <i>fengö</i>
<i>sin-igfat</i>	one bundle of <i>runo</i>
<i>sin-kasut</i>	one hundred of anything
<i>sin-lifo</i>	one thousand of anything
<i>sin-fötek</i>	one bundle of wood, sticks, tied together (from <i>föt-ken</i> , to tie)
<i>sin-fatawil</i>	the load for one <i>fatawil</i> (pole for cargo)

## EXAMPLES—Continued

<i>sin-fwa</i>	one ear of corn (collection of grains)
<i>sin-öpad</i>	one bunch of bananas
<i>sin-falud</i>	one bunch of grass, <i>angö</i> , beans, etc., if tied together (from <i>faluch-ek</i> , I tie)
<i>sin-akop</i>	one handful (of anything)
<i>sin-palako</i>	one bundle of rattan
<i>sin-mokon</i>	one ball of wound cotton
<i>sin-pingkol</i> (Ilok)	one skein of cotton

7. *Simpang*, *sinpang*, or *pang*, with the root, indicates a group; as, members of a family, residents of a town, etc.

## EXAMPLES

<i>sin-pang-ili</i>	residents of the same town
<i>sin-pang-ato</i>	belonging to the same <i>ato</i>
<i>sin-pang-afong</i> or <i>pang-afong</i>	members of one family
<i>sin-ap-opo</i>	of a common ancestry

8. The particle *um* with reduplicated root gives the meaning of expert, proficient; such words are both adjectives and nouns.

## EXAMPLES

Root.	
<i>opoop</i> , forge	<i>nan um-o-opoop</i> , the expert smith
<i>fasa</i>	<i>nan f-um-a-fasa</i> , the good reader
<i>chimit</i>	<i>nan ch-um-id-chimit</i> , one who sews well

## THE PRONOUN

Igorot pronouns are: 1. Personal, 2. Possessive, 3. Demonstrative, 4. Interrogative, 5. Indefinite.

There is no distinction of gender in the pronouns. There are three persons; namely, first, second, and third. There are three numbers; namely, singular, dual, and plural.

Number.

1. The second person singular is used in addressing one person.

### EXAMPLES

<i>Ilaek sika.</i>	I see you (thee).
<i>Nan anak-mo.</i>	Your (thy) child.

2. The dual form is used in the first person.

### EXAMPLES

<i>Mangan-ta.</i>	Let us (two) eat.
<i>Entagtag-ta.</i>	We (two) run.
<i>Nan afong-ta.</i>	Our house.
<i>Nan aso-ta.</i>	Our dog.
<i>Cha-ta-enfasa.</i>	We (two) are reading.

3. The first person plural has two forms:

a. Inclusive, *cha-taku* or *taku*, used when all are included, the speaker and those spoken to.

b. Exclusive, *cha-kami* or *kami*, which does not include the person or persons addressed.

### EXAMPLES

<i>Umöi-taku.</i>	Let us (all) go.
<i>Cha-taku ya Ikolotaku.</i>	We are Igorots.
<i>Nannai nan ili-taku.</i>	This is our town.
<i>Kumaan-kami.</i>	We are going (some, not all).
<i>Adi-kami enchuno.</i>	We do not work.
<i>Nablai-kami.</i>	We are tired.
<i>Cha-kami ya Ikolotkami.</i>	We are Igorots (you are not).

There are then three ways of saying "we:"

<i>Cha-ita.</i>	Only two, you and I.
<i>Cha-taku.</i>	We, all of us.
<i>Cha-kami.</i>	We, not you.



## THE PERSONAL PRONOUN

The personal pronoun has two forms, one used alone, the other in the inflection of verbs and with other parts of speech.

## FORMS OF THE PERSONAL PRONOUN

Singular.	Dual.	Plural.
<i>saken</i> (suffix) -ak, I	<i>chaita</i> -ta, we two	<i>chataku</i> -taku, we, all
<i>sika</i> -ka, thou		<i>chakami</i> -kami, we, some
<i>sia</i> , he, she, it		<i>chakayu</i> -kayu, you
		<i>chaicha</i> -cha, they

Use.

1. The first or free form is used:

a. When the emphasis is on the subject, that being a pronoun.

## EXAMPLES

<i>Saken nan manakcho.</i>	I am the (one who) gets water.
<i>Sika nan anak Fanged.</i>	You are Fanged's child.
<i>Sia nan nangyali'snan tabla.</i>	He is the (one who) brought the boards.
<i>Chataku nan nagafak.</i>	We are the winners.
<i>Chakayu ngen nan nangafut?</i>	Were you the people who got grass?

b. In answer to a question.

## EXAMPLES

<i>Sino kayu? Chakami.</i>	Who are you? We.
<i>Sino chi? Saken.</i>	Who is that? I, it is I.
<i>Sino nan men-oto? Saken.</i>	Who is to cook? I.

c. As object, direct or indirect.

## EXAMPLES

<i>Ilaek sika.</i>	I see you.
<i>Che-chengek chakayu.</i>	I hear you.
<i>Adik ammo chaicha.</i>	I do not know them.
<i>Ivfakam ken saken.</i>	Tell me (to me).
<i>Miki-kancha ken chakami.</i>	They eat with us.

2. The second form, or suffix, is used:

a. In the inflection of personal or intransitive verbs.

## EXAMPLES

<i>Umali-ak.</i>	I come.
<i>En-fasa-ka.</i>	You read.
<i>Maka-ila-kayu.</i>	You can see.
<i>Entagtag-ta.</i>	Let us run.
<i>Miki-ani-kami.</i>	We join in the harvesting.
<i>Kumaan-cha.</i>	They are going away.

## b. With proper names, adjectives, adverbs, and particles.

## EXAMPLES

<i>Siv Fanged-ak.</i>	I am Fanged.
<i>I-Tukukan-kami.</i>	We are Tukukan men.
<i>Astik-ka.</i>	You are short.
<i>Abafkas-cha.</i>	They are strong.
<i>Ma-blai-taku.</i>	• We are tired.
<i>Naslip-kayu.</i>	You are wet.
<i>Aikö-ak inana?</i>	Am I his mother?
<i>Na-ai-cha.</i>	Here they are.
<i>Faken-ak si midchiko.</i>	I am not the doctor.
<i>Aikö-kayu Iloko?</i>	Are you Ilocanos?
<i>Chaan-cha nangan.</i>	They have not finished eating.

3. Plural. Such expressions as "Mary and I," "the Moldero family," are idiomatic in construction. The personal pronoun precedes the proper name or names and is connected with them by the conjunction *ken*.

## EXAMPLES

<i>Chakami ken Maria.</i>	(We and Mary). Mary and I.
<i>Chakayu ken Chuschus.</i>	You and Chuschus.
<i>Chakami ken ina.</i>	(We and my mother). My mother and I.
<i>Cha Lifela.</i>	The Ribera family.
<i>Chag Kayumai ya umali-cha.</i>	Kayumai and her companions are coming.
<i>Cha-kayu ken Aniktol manak-cho-kayu.</i>	You and Aniktol go for water.
<i>Chakami ken ina inmöi-kami ad Alab.</i>	My mother and I went to Alab.
<i>Cha Potok miki-kancha isna.</i>	Potok and the others eat with us.
<i>Chakayu, Supusop ken Fakollo, en-sifug-kayu.</i>	You, Supusop and Fakollo, water the garden.

4. Intensives. The words *kannai* and *sia chadlu* are used for the intensive form of the personal pronoun.

## EXAMPLES

<i>Saken kannai nan nangwani.</i>	I myself said it.
<i>Sia chadlusa nan asona.</i>	That is really his dog.
<i>Si Komicho kannai nan na-maig isnan aso.</i>	Komicho himself beat the dog.
<i>Sia chadlu nan afong.</i>	That is the same house.
<i>Si Lai chadlu!</i>	It is Lai herself!
<i>Nalpocha isnan sia chadlu ai ili.</i>	They came from the same town.
<i>Sia chadlu sa nan kafayo, or Sia sa nan kafayo chadlu ai inlakok.</i>	That is the very same horse that I sold.

## THE POSSESSIVE PRONOUN

## A. Form.

## EXAMPLES

Singular.	Dual.	Plural.
<i>kwa-k</i> , mine	<i>kwa-ta</i> , ours (of us two)	<i>kwa-taku</i> , ours
<i>kwa-m</i> , thine		<i>kwa-mi</i> , ours
<i>kwa-na</i> , his, hers, its		<i>kwa-yu</i> , yours
		<i>kwa-cha</i> , theirs

## B. Use.

1. The root *kwa* contains the meaning of possession, but is not used alone. The noun *ko-kwa* is used, meaning "property, goods," and the verbal noun *nan men-kwa*, "the one who owns," is derived from this root.

## EXAMPLES

<i>Kwa-k nan aso.</i>	The dog is mine.
<i>Kwa-m nan fotog.</i>	The pig is yours.
<i>Kwa-na nan kiching.</i>	The goat is his.
<i>Kwa-ta nan falat.</i>	The bananas are ours (of us two).
<i>Kwa-taku nan piki.</i>	The corn is ours (inclusive).
<i>Kwa-mi nan nuang.</i>	The carabao is ours (exclusive).
<i>Kwa-yu ngen nan afong ai nai?</i>	Is this house yours?
<i>Kwa-cha nan toki.</i>	The camotes are theirs.
<i>Kwa-mi ken Agnas nan fakat.</i>	The nails are Agna's and mine.
<i>Kwan ama sa.</i>	That is my father's.
<i>Kwan finyachol nan kafayo.</i>	The horse is the governor's.

Note. To the root *kwa* are attached the possessive suffixes; those of the first and second persons singular, *ko* and *mo*, being reduced to *k* and *m*. *Na*, abbreviated to *n*, is retained before proper names or titles.

2. The article is used with the pronoun if it follows a modifying word or expression.

## EXAMPLES

<i>Nannai nan kwak; ento nan kwam?</i>	Here is mine; where is yours?
<i>Kagawis nan kwami.</i>	Ours is very good.
<i>Nadchongau nan kwacha.</i>	Theirs is lost.
<i>Enpokau nan kwayu.</i>	Yours is white.
<i>Ento nan nentötööian nan kwam?</i>	Where is (the staying-place of) yours?
<i>Kinaiadko nan kwak ischi.</i>	I left mine there.

3. *Kwami*, *kwayu*, and *kwacha* are often used to mean "our house, your house, their house" (like the use of *chez nous*).

## EXAMPLES

- Nakaiad si ina is ka kwami.* My mother remains (is left) at home.  
*Wadai ngen itlug is ka kwa-yu?* Are there any eggs at your house?

## C. Possessive endings.

## FORM

Singular.	Dual.	Plural.
<i>ko</i> or <i>k,*</i> my	<i>ta</i> , our	<i>taku</i> , our (inclusive)
		<i>mi</i> , our (exclusive)
<i>mo</i> or <i>m,†</i> your		<i>yu</i> , your
<i>na</i> , his, her, its		<i>cha</i> , their

## EXAMPLES

<i>nan soklong-ko</i>	my hat
<i>nan aso-k</i>	my dog
<i>nan afong-mo</i>	your house
<i>nan asawam</i>	your wife
<i>nan kafayona</i>	his horse
<i>nan kanen-ta</i>	our food
<i>nan ili-taku</i>	our town
<i>nan iba-mi</i>	our companions
<i>nan ananak-yu</i>	your children
<i>nan manok-cha</i>	their chickens

In asking for something it is usual to add the possessive ending to the desired object; possession seems to be assumed.

## EXAMPLES

<i>Umagtanka is kispolok.</i>	Give me my matches. (Meaning only, give me some matches.)
<i>Ennaka's kwak.</i>	Give me mine (some, too).
<i>Chumawatak is falatko?</i>	Do I get my bananas? (That is, give me some bananas.)
<i>Ento nan kispolok?</i>	Where are my matches?

## DEMONSTRATIVE PRONOUNS

## A. Form.

Singular.	Plural.
<i>nannai</i> , this	<i>nannaicha</i> , these
<i>na</i> , this	
<i>nan tona</i> , this (things)	<i>nantönacha</i> , these
<i>si tona</i> , this (persons)	<i>nantönacha</i> , these
<i>chöi</i> , that (something near)	<i>nanchöicha</i> , those
<i>sa</i> , that (something near)	

\* If the word to which it is attached ends in a vowel.

† Antea.

Singular.	Plural.
<i>nan chöi</i> , that	<i>nanchöicha</i> , those
<i>san chöi</i> , that (referring to the past)	<i>sanchöicha</i> , those
<i>nan sana</i> , that, at a little distance	<i>nansanacha</i> , those
<i>nan todi</i> , that, farther away	<i>nan todicha</i> , those
<i>nan tosa</i> , that, farther away	<i>nantosacha</i> , those

## B. Use.

The article, *nan* for things, *si* for persons, is used with most of these pronouns; *na*, *sa*, *chi*, and *chöi* are used without the article; also *tona*, if it stands for a person.

## EXAMPLES

<i>Ngag chi?</i>	What is that?
<i>Ngag nannai?</i>	What is this?
<i>Ngag sa? Ngag nan chöi?</i>	What is that?
<i>Ayayam na.</i>	This, it, is a bird.
<i>Alaem na.</i>	Take this.
<i>Ento na?</i>	Where is it?
<i>Kwak nannai; kwam nanchöi.</i>	This is mine; that is yours.
<i>Nan tona ya kagawis ai pa-köi.</i>	This is very good palay.
<i>Si tona nan nenkwa isnan aso.</i>	This person is the owner of the dog.
<i>Nannai nan watwat tona.</i>	This is his share. (The share of this one.)
<i>Inchuak nan liblok ken tona.</i>	I gave my book to him, this one.
<i>Nannaicha nan fotog ama.</i>	These are my father's pigs.
<i>Kwak nansanacha.</i>	Those are mine.
<i>Nanchöi nan laichik.</i>	That is what I want.
<i>Faken chi (or sa) nan mala.</i>	That is not (the one) to be taken.
<i>Yalim nanchöicha.</i>	Bring those.
<i>Alaek nantosacha.</i>	I will get those.
<i>Ento nan anakmo? Nantodi.</i>	Which is your child? That one.
<i>Ngaag sanchöi itlug ai inlakom.</i>	Those eggs that you sold were bad.
<i>Sanchöicha ai taku ya i-Sadchanga-cha.</i>	Those people were from Sadanga.

These demonstratives are used both as pronouns and adjectives. If used as adjectives, they are often connected with the noun by the ligature *ai*; as, *nannai ai afong*, "this house:" or the demonstrative may be separated from its article by the noun and ligature; as, *nan afong ai nai*, *nan taku ai naicha*, "these people."

## INTERROGATIVE PRONOUNS

The interrogative pronouns are: *sino*, "who;" *ngag*, "what;" *kaat*, "how many, how much."

A. *Sino*, "who."

1. *Sino* is always the subject, placed at the beginning of the sentence and followed by the article *nan*. This article has a relative force; the meaning is, "who is the one who, to whom," etc.

## EXAMPLES

<i>Sino nan umali?</i>	Who the (one who) comes?
<i>Sino nan nangwani?</i>	Who (the) said so?

2. The same construction is used to express "whom," the direct object.

## EXAMPLES

<i>Sino nan inilam?</i>	[Who (was) the (person) you saw?] Whom did you see?
<i>Sino nan anapem?</i>	[Who the (object of) your seeking?] Whom do you seek?

3. Indirect object. The verbal noun is used to give an equivalent of "to, for whom." This will be better understood in studying the subject of the verbal noun.

## EXAMPLES

<i>Sino nan nangidchualam is-nan oi?</i>	[Who (was) the object of your giving?] To whom did you give the rattan?
<i>Sino nan mamaiachak isnan siping?</i>	[Who the (one) of my paying?] To whom shall I pay the money?

4. Possessive. The meaning of the possessive case is given by the use of the prefix *nen*, with the root *kwa*, or with the name of the object possessed.

## EXAMPLES

<i>Sino nan nenkwa isnan aso?</i>	(Who is the owner of the dog?) Whose is the dog?
<i>Sino nan nen-afong?</i>	Whose is the house?

EXAMPLES OF THE USE OF *SINO*

1. <i>Sino ka?</i>	Who are you?
<i>Sino chi?</i>	Who is that?
<i>Sino nan men-oto?</i>	Who is (the one) to cook?
<i>Sino nan entötöös'nan afong-yu?</i>	Who stays at your house?

## EXAMPLES OF THE USE OF SINO—continued

- |  |                                   |
|--|-----------------------------------|
| <i>Sino nan finyachol?</i>                             | Who is the governor?              |
| <i>Sino nan nangya-i isnan oi?</i>                     | Who brought the rattan?           |
| 2. <i>Sino nan ipangom?</i>                            | Whom are you leading?             |
| <i>Sino nan cham faiken?</i>                           | Whom are you whipping?            |
| <i>Sino nan inayakam?</i>                              | Whom did you call?                |
| <i>Sino nan anapenyu?</i>                              | Whom are you looking for?         |
| 3. <i>Sino nan ensolatam?</i>                          | To whom are you writing?          |
| <i>Sino nan nangivfaakancha?</i>                       | To whom did they tell it?         |
| <i>Sino nan cham mangaban is-</i><br><i>nan facho?</i> | For whom are you making the coat? |
| <i>Sino nan nangalana isnan pi-</i><br><i>ki?</i>      | From whom did he get the corn?    |
| <i>Sino nan sasadem?</i>                               | For whom are you waiting?         |
| 4. <i>Sino nan nen-kwa isnan lib-</i><br><i>lo?</i>    | Whose is the book?                |
| <i>Sino nan nen-kwa is nannai?</i>                     | Whose is this?                    |
| <i>Sino nan nen-uma isna?</i>                          | Whose is this garden?             |
| <i>Sino nan nenkwa isnan nuang</i><br><i>ai nai?</i>   | Whose is this carabao?            |

5. Plural. The plural is indicated by the use of the pronominal ending *cha* or by the use of a demonstrative.

## EXAMPLES

- |  |  |
|--|--|
| <i>Sinocha ai ongang-a nan</i><br><i>mangidchuaak isnan ki-</i><br><i>pan?</i> | Who are the boys to whom I am to<br>give knives? |
| <i>Sinocha nan linmayau?</i>   | Who were the runaways?                           |
| <i>Sino chana?</i>   | Who are these (people)?                          |
| <i>Sino nanchöicha ai inaföt-ta?</i>   | Who are those people we met?                     |

B. *Ngag*, "what."

1. *Ngag* is followed by the article *nan*, except when used with the pronouns *na*, *sa chöi*.

## EXAMPLES

- |                                     |   |
|-------------------------------------|---|
| <i>Ngag nan ngatsanmo?</i>          | What is your name?  |
| <i>Ngag nan inmat?</i>              | What happened?  |
| <i>Ngag nan laichim?</i>            | [What the (object of) your want-<br>ing?] What do you want? |
| <i>Ngag nan ilaem?</i>              | What do you see?  |
| <i>Ngag nan naekchag?</i>           | (What the fell?) What fell down?                            |
| <i>Ngag sa? ngag nan chöi?</i>      | What (is) that?   |
| <i>Ngag nansana?</i>                | What is that?   |
| <i>Ngag nan entötö is-nan fali?</i> | What is in the basket?                                      |
| <i>Ngag nan olas? (Sp. hora.)</i>   | [What (is) the hour?] What time<br>is it?                   |

2. "With what" is expressed by *ngag* with a verb having the prefix *i*. The preposition "with" is contained in such verbs, so that *ngag* still means only "what."

## EXAMPLES

<i>Ngag nan idkop-mo isnan fa-chom?</i>	(What did you patch with your coat?) What did you mend your coat with?
<i>Ngag nan itaked-ko isnan ka-fayo?</i>	(What the my tying with of the horse?) With what shall I tie the horse?
<i>Ngag nan intayau nan la-faan?</i>	What did the hawk fly away with?

3. *Ngag* means "why" when used with a verbal noun. This is a common use and one way of supplying the lack of a single word for "why."

## EXAMPLES

<i>Ngag nan mamaiakam isnan aso?</i>	[What the (reason of) your whipping the dog?] (See Verbal Nouns.) Why are you whipping the dog?
<i>Ngag nan kinmaanan Komi-cho?</i>	(What the going-away-reason of Komicho?) Why did Komicho go away?
<i>Ngag nan linmayauan nan ongang-a?</i>	Why did the boys run away?
<i>Ngag enkayu menlokam ad-wani ai?</i>	Why do you weed now?
<i>Ngag nan adim menlaicham ai mangan?</i>	Why do you not want to eat?

C. *Kaat*, "how many, how much."

## 1. Without verbs.

## EXAMPLES

<i>Kaat kayu?</i>	How many (are there of) you?
<i>Kaatcha?</i>	How many are there? or are they?
<i>Kaat nan anochim?</i>	[How many (are) your brothers, etc.?] How many younger brothers or sisters have you?
<i>Kaatcha nan mangili?</i>	How many (are) the strangers?
<i>Kaat nan nasakit?</i>	How many sick people (are there)?
<i>Kaat nan lakun tona?</i>	How much (is) the price of that?
<i>Kaat nan tawenmo?</i>	[How many (are) your years?] How old are you?



## 2. With verbs.

## EXAMPLES

<i>Kaat nan falat ai inya-im?</i>	How many bananas did you bring?
<i>Kaat nan piki ai nakaiad?</i>	How much corn is left?
<i>Kaat nan itlug ai nafakas?</i>	How many eggs are broken?
<i>Kaatcha nan inmali?</i>	[How many the (who) came?] How many people came?
<i>Kaat nan chanum ai wada' sna?</i>	(How much the water that is here?) How much water is there?
<i>Kaat nan inmöi ad Manila?</i>	How many went to Manila?
<i>Kaat nan laichinyu?</i>	How many, or much, do you want?
<i>Kaat nan paköi ai linakoam?</i>	How much rice did you buy?
<i>Kaat nan solchacho ai inaföt-yu?</i>	How many soldiers did you meet?
<i>Kaat nan toki ai oto-ek?</i>	How many camotes shall I cook?

3. With verbal nouns *kaat* means "when, how long;" literally, "how much," the idea of time being contained in the verbal noun.

## EXAMPLES

<i>Kaat nan kumaanam?</i>	(How much the your going-time?) When are you going away?
<i>Kaat nan alian Komicho?</i>	When the coming of Komicho?
<i>Kaat nan entotööianta id Alab?</i>	(How much our staying-time at Alab?) How long shall we stay at Alab?
<i>Kaat nan mangananyu?</i>	When do you eat?
<i>Kaat nan mangaiu-an nan on-gang-a?</i>	When are the boys going to get wood?
<i>Kaat nan mangyaiam isnan fachok?</i>	When will you bring my coat?

## INDEFINITE PRONOUNS

These are:

<i>akit</i>	little, few
<i>amin</i>	all
<i>angsan</i>	many, much
<i>ayaka</i>	many, much
<i>iba</i>	other
<i>maid</i>	none, no one
<i>ösang, nan</i>	one, a certain
<i>tapina</i>	some
<i>teken</i>	other

*Akit, amin, angsan, ayaka, iba, tapina, and teken* are also used as adjectives.

<i>taku</i>	some one
<i>ulai-ngag</i>	anything, whatever
<i>ulai sino</i>	any one, whoever
<i>washin</i>	each, every

## EXAMPLES

<i>Wadai ngen paköi?</i>	<i>Akit ya.</i>	Is there any palay?	A little.
<i>Kaat nan taku ai inmali?</i>		How many people came?	A few,
<i>Akit, akit angkai.</i>			only a few.
<i>Ayaka; angsan.</i>		Many.	
<i>Akit nan yalik.</i>		I bring little.	
<i>Kaat nan manok ai ilakok?</i>		How many chickens shall I sell?	
<i>Amin.</i>		All.	
<i>Nasakitcha amin.</i>		They are all sick.	
<i>Inilak amin.</i>		I saw all.	

*Iba* means "another" of the same kind, as contrasted with *teken*, "other" of a different kind. *Iba* is often used as a noun, meaning "companion or mate."

## EXAMPLES

<i>Maid iban tosa.</i>	There is no other like that.
<i>Ento nan ibana?</i>	Where is the other (its mate)?
<i>Nannai nan ösang ai kosa;</i> <i>linmayau nan ibana.</i>	Here is one cat; the other ran away.
<i>Nan ibami ya umalicha.</i>	Our companions are coming.
<i>Kawis nannai ai itlug; ngaag</i> <i>nan ibana.</i>	This egg is good; the others are bad.

*Maid.*

## EXAMPLE

<i>Sino nan inmali?</i>	<i>Maid.</i>	Who came? No one.
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*Ösang*, "one;" *ös-ösang nan laichik*. *Nan ösang*, "a certain one."

## EXAMPLES

<i>Kaat nan solat ai inyalim?</i>	How many letters did you bring?
<i>Ösang.</i>	One.
<i>Kaat nan laichim? Ösang.</i>	How many do you want? One.
<i>Ös-ösang nan laichik.</i>	(Only one the I want.) I want only one.
<i>Nan ösang ya kawis.</i>	One is good.
<i>Inilak nan ösang ai kagawis.</i>	I saw one that was very good.

*Ösang* may also mean "the other."

## EXAMPLES

<i>Kawis nan ösang, ya ngaag</i> <i>nan ösang.</i>	One is good, and the other is bad.
<i>Nan ösang inmali, ya nan</i> <i>ösang kinmaan.</i>	One came, and the other went away.
<i>Iloko nan ösang, ya nan ösang</i> <i>Ikolot.</i>	One is Ilocano, the other Igorot.

*Tapina*, "some."



## EXAMPLES

<i>Nalpas nan chumno nan taku waschin inmöi isnan ilina.</i>	After the feast every one went to his own town.
<i>Waschin sumakfat isnan kain.</i>	Every one carries his own wood.
<i>Amin nan solchacho, waschin manalus isnan pltogna.</i>	(All the soldiers each is to clean his own gun.) Every soldier is to clean his own gun.
<i>Waschin mangivfaka.</i>	Let each ask for himself.
<i>Waschin manopi isnan lofidna.</i>	Each is to fold up her own tapis.
<i>Waschin mangowas isnan palatona.</i>	Let every one wash his own plate.
<i>Chakayu ai favfafai, waschina maton-an nan payongna.</i>	Each of you girls mark her own umbrella.
<i>Waschin kumogong.</i>	Let every one strike (in boys' game).

## RELATIVE PRONOUNS

There are no true relative pronouns in the language, but the ligature *ai* serves where a relative is needed. A relative sense seems to be inherent in it, even where this cannot be translated.

## EXAMPLES

<i>Nan lalaki ai umali anakko.</i>	The boy who comes is my son.
<i>Ento nan palato ai insaam idugka?</i>	Where is the plate that you brought home yesterday?
<i>Chakayu ai Iloko, teken nan kaliyu.</i>	You (who are) Ilocanos, your speech is different.
<i>Linmayau nan kafayo ai ekinanap.</i>	The horse that I was looking for ran away.
<i>Alaem nan fakat ai wada' snan akob.</i>	Get the nails that are in the box.
<i>Sino nan fafai ai cha enafö?</i>	Who is the girl who is weaving?
<i>Sino nan lalaki ai nangidchua-ak isnan liblo?</i>	Which is the boy to whom I gave a book?
<i>Na-ai si Komicho ai nalpo ad ili.</i>	Here is Komicho who comes.
<i>Kwak nan aso ai enngongngo.</i>	It is my dog that barks.
<i>Sino nan fafai ai sinmaa?</i>	Who is the girl who went home?

*Ai* has the same relative meaning when used to connect nouns with adjectives and other parts of speech.

## EXAMPLES

<i>Nan falat ai inlamsit.</i>	(The bananas that are sweet.) The sweet bananas.
<i>Nan kosa ai enpokau.</i>	The white cat.
<i>Nan taku ai Ikolot.</i>	The Igorot people.
<i>Nan fanga ai nafakas.</i>	(The jar is broken.) The broken jar.
<i>Chakayu ai ananak.</i>	You (who are) children.
<i>Sika ai nangod-ochichi.</i>	You (who are) last.

*Nan*, the article, may be understood as having a relative sense.

## EXAMPLES

<i>Sia sa nan laichik.</i>	[The (thing that) I want.] That is what I want.
<i>Wadai nan ivfakak ken sika.</i>	[There is the (thing) I tell you.] I have something to tell you.
<i>Nanchöi nan inwasitko.</i>	That is (the thing that) what I threw away.
<i>Nan ancho nan laichik.</i>	The long one is the one (that) I want.
<i>Saken nan men-oto.</i>	I am the (one who is to) cook.
<i>Ngag nan ma-oto?</i>	What is (the thing that is) to be cooked?
<i>Sitona nan nangala'snan piki.</i>	He is the (one who) brought the corn.

## THE ADJECTIVE

A. True adjectives. The number of true adjectives is small. The following are those most frequently used.

<i>adacha</i> (from root <i>cha</i> or <i>da</i> )	much, many
<i>angsan</i>	much, many
<i>ayaka</i>	much, many
<i>adu</i>	enough
<i>agas</i>	enough
<i>akit</i>	few, little
<i>ancho</i>	long
<i>angangalut</i>	very bad, undesirable, ugly
<i>anwa</i>	wide
<i>aptik</i> or <i>astik</i>	short
<i>chachama</i>	much, too much
<i>chakchakö</i>	big, large
<i>fanig</i>	little, small
<i>falo</i>	new
<i>katsangyan</i>	rich
<i>kawis</i>	good (very comprehensive)
<i>lateng</i>	cold
<i>magkiu</i>	pretty (of persons only)
<i>nangina</i>	dear, expensive
<i>ngaag</i>	bad
<i>posi</i>	poor
<i>sagen</i>	near
<i>tapi</i>	other
<i>teken</i>	different

Plural. A few of these have a plural form.

Singular.	Plural.
<i>ancho</i>	<i>an-ancho</i>
<i>anwa</i>	<i>an-anwa</i>
<i>astik</i>	<i>an-astik</i>
<i>aptik</i>	<i>anp-aptik</i>
<i>chakchakö</i>	<i>chad-chakö</i>
<i>fanig</i>	<i>fan-anig</i>

B. Use of participles. Participles supply the place of adjectives to a great extent. These retain their forms showing present or past time, indicated respectively by the prefixes *ma*,

na. Some of these roots are seldom used in any other way.

## EXAMPLES

Root.		
<i>atong</i>	<i>uma-tong, inm-atong</i>	heated, i. e., hot
<i>opöd</i>	<i>ma-opöd, na-opöd</i>	dull (not sharp)
<i>chonut</i>	<i>ma-chonut, na-chonut</i>	rotten
<i>fögfög</i>	<i>ma-fögfög, na-fögfög</i>	numb, "asleep"
<i>fono</i>	<i>ma-b-no, na-b-no</i>	bruised
<i>fikut</i>	<i>ma-fikut, na-fikut</i>	thin
<i>fölai</i>	<i>ma-b-lai, na-b-lai</i>	tired
<i>kimit</i>	<i>ma-kimit, na-kimit</i>	blind
<i>limo</i>	<i>ma-lim-limo, na-limlimo</i>	round
<i>lango</i>	<i>ma-lango, na-lango</i>	dry, dried
<i>palid</i>	<i>ma-palid, na-palid</i>	sharp, sharpened
<i>sökaw</i>	<i>ma-s-kaw, na-s-kaw</i>	chilled
<i>öfö</i>	<i>ma-b-ö, na-b-ö</i>	wet, soaked
<i>tefek</i>	<i>ma-t-fek, na-t-fek</i>	cracked
<i>tiku</i>	<i>ma-tiku, na-tiku</i>	crooked, bent
<i>toweng</i>	<i>ma-toweng, na-toweng</i>	deaf

C. Adjectives formed by reduplication and use of affixes. These may be arranged in groups as follows:

1. Adjectives formed by reduplication of the first syllable of the root (all or part), and the prefix *a*.

## EXAMPLES

Root.		
<i>aiapit</i>	<i>aiapit</i> or <i>ai-aiapit</i>	thin
<i>iapiu</i>	<i>aiapiu</i> or <i>ai-aiapiu</i>	light, not heavy
<i>tapiu</i>	<i>atapiu</i> or <i>at-atapiu</i>	shallow
<i>chamöt</i>	<i>a-da-chamöt</i>	heavy
<i>chaöm</i>	<i>a-da-chaöm</i>	deep
<i>chawi</i>	<i>a-dad-chawi</i>	far, distant
<i>lamös</i>	<i>a-la-lamös</i>	fat
<i>langta</i>	<i>a-la-langta</i>	green (not dry)
<i>pawai</i>	<i>a-pa-pawai</i>	light (not dark)
<i>sagen</i>	<i>a-sa-sagen</i>	near
<i>salitem</i>	<i>a-sa-salitem</i>	energetic
<i>taku</i>	<i>a-ta-taku</i>	lively
<i>takchag</i>	<i>a-ta-takchag</i>	tall

Perhaps a better way to spell these words is to repeat the initial consonant of the root, or insert its related consonant; for example, *ata-taku*, *apa-pawai*, *adad-chamöy*, *adad-chawi*.

In the following adjectives the root is prefixed by *a*, the first letter of the root (or related letter) being followed by the vowel *a* instead of the vowel following in the root form.

## EXAMPLES

Root.		
<i>fikas</i>	<i>a-ba-fikas</i>	strong
<i>fulinget</i>	<i>a-ba-fulinget</i>	dark
<i>ködsö</i>	<i>a-ka-ködsö</i>	hard, not soft
<i>köntög</i>	<i>a-ka-köntög</i>	stiff, rigid
<i>södchö</i>	<i>a-sa-södchö</i>	thick, stiff

2. *Ka*, as prefix with either the first syllable of the root, or *ka*, repeated, gives two classes of adjectives.

## a. Exclamatory.

## EXAMPLES

Root.		
<i>taa</i>	<i>ka-ta-taa</i>	how strange! wonderful
<i>songet</i>	<i>ka-so-songet</i>	how vexatious! annoying
<i>sögang</i>	<i>ka-sösögang</i>	how sad! pitiable
<i>ango</i>	<i>ka-ka-ango</i>	how funny! ludicrous
<i>ögiet</i>	<i>ka-k-ögiet</i>	how fearful! dangerous

## b. A meaning of recent accomplishment or occurrence.

Root.		
<i>fala</i>	<i>kab-ka-bala</i>	new-born or just laid (eggs)
<i>fuas</i>	<i>ka-fu-buas</i>	just finished
<i>kaeb</i>	<i>kag-ka-gaeb</i>	new, just made

See also Prefixes, where these are treated as verbs.

3. There is a class of words formed of the root and prefix *en* (*in*, *ön*, all forms of the same prefix) which are properly impersonal verbs, but are used as adjectives and supply a lack; for example, *en-kilat*, "it is red," *en-pokau*, "it is white," are used for the adjectives "red" and "white."

## EXAMPLES

Root.		
<i>aklit</i>	<i>in-aklit</i>	(it is) bitter
<i>lamsit</i>	<i>in-lamsit</i>	(it is) sweet
<i>langlang</i>	<i>in-langlang</i>	bright, glowing
<i>akob</i>	<i>in-akob</i>	ill-smelling
<i>changö</i>	<i>in-changö</i>	smooth
<i>pötög</i>	<i>en-pötög</i>	painful, it hurts
<i>yamös</i>	<i>in-yamös</i>	soft

## COMPARISON OF ADJECTIVES

Some adjectives have a comparative and a superlative form, which are in general use.

A. Comparative. This is formed by the reduplication of the first syllable of the root. The conjunction *mo*, "than," unites the adjective to what follows.



## EXAMPLES

<i>kawis</i>	good	<i>kag-kagawis</i>	better
<i>ngaag</i>	bad	<i>nga-ngaag</i>	worse
<i>astik</i>	short	<i>as-astik</i>	shorter
<i>chakchakö</i>	large	<i>chak-chakchakö</i>	larger
<i>fanig</i>	small	<i>fan-fanig</i>	smaller

Some of the adjectives with prefixes, and some participles take a comparative form by prefixing *ma* to the reduplication root.

## EXAMPLES

Root.				
<i>fikas</i>	<i>abafikas</i>	strong	<i>mafik-fikas</i>	stronger
<i>chaöm</i>	<i>adachaöm</i>	deep	<i>ma-cha-daöm</i>	deeper
<i>takchag</i>	<i>ata-takchag</i>	tall	<i>ma-taktakchag</i>	taller
<i>pokau</i>	<i>en-pokau</i>	white	<i>ma-pok-pokau</i>	whiter
<i>atong</i>	<i>in-atong</i>	hot	<i>ma-at-atong</i>	hotter
<i>öngan</i>	<i>ma-öngan</i>	grown	<i>na-öng-öngan</i>	older

## EXAMPLES

<i>Nan limak ya an-ancho mo nan limam.</i>	My hand is longer than yours.
<i>Nannai ai fanga ya kagkagawis mo nanchöi.</i>	This jar is better than that.
<i>Nan wanga id Fontok ya an-anwa mo nan wanga ad Tukukan.</i>	The river at Bontoc is wider than at Tukukan.
<i>Nan fachom ya ma-pokpokau mo nan kwak.</i>	Your coat is whiter than mine.
<i>Na-ötötöngak mo sika.</i>	I am older than you.

B. Superlative. The superlative is formed by adding the prefix *ka* and the suffix *an* to the (usually) reduplicated root.

## EXAMPLES

<i>kawis</i>	good	<i>ka-kawis-an</i>	best
<i>ngaag</i>	bad	<i>ka-nga-ngaak-an</i>	worst
<i>astik</i>	short	<i>ka-a-astik-an</i>	shortest
<i>ataatakchag</i>	tall	<i>ka-ta-takchak-an</i>	tallest
<i>abafikas</i>	strong	<i>ka-fiv-fikas-an</i>	strongest
<i>fanig</i>	small	<i>ka-fa-fanik-an</i>	smallest

It will be seen that only a part of the first syllable of the root is repeated here.

## EXAMPLES

<i>Alaem nan ka-a-anchoan ai tali.</i>	Get the longest rope.
<i>Umanap-ka is ka-cha-cha-kö-akan ai toki.</i>	Look for the largest camotes.

## EXAMPLES—Continued

- Sino nan ka-atatakchakan ai* Who is the tallest boy?  
*lalaki?*  
*Nannai nan ka-fa-fanikan ai* This is the smallest needle.  
*katsaium.*

C. Intensive form. The reduplication of the whole root (except the final letter when a consonant) gives emphasis, and an equivalent for the English "entirely, thoroughly, very."

## EXAMPLES

- |                                 |                                      |
|---------------------------------|--------------------------------------|
| <i>Na-pite-pitek nan kalsa.</i> | The road is very muddy.              |
| <i>Na faka-fakas nan fanga.</i> | The jar is broken to pieces.         |
| <i>Na-kolu-kolut nan sakot.</i> | The cotton is all tangled.           |
| <i>Na-slö-naslöp-kayu.</i>      | You are wet through.                 |
| <i>Na-luki-lukit nan losab.</i> | The floor is very dirty.             |
| <i>Ancho-ancho nan sinulid.</i> | The thread is very long.             |
| <i>Na-linge-linget si tona.</i> | He is all covered with perspiration. |
| <i>Fani-fanig nan afong.</i>    | The house is very small.             |

## CONSTRUCTION OF ADJECTIVES

- A. The adjective as predicate may precede or follow the noun.

## EXAMPLES

- Kawis nan itlug* or *Nan itlug* The egg is good.  
*yag kawis.*  
*Ngaag nan piki* or *Nan piki* The corn is bad.  
*ya ngaag.*

The adjective usually precedes proper names, titles, etc., and nouns of relationship and pronouns.

## EXAMPLES

- |                              |                     |
|------------------------------|---------------------|
| <i>Kawis si Chuschus.</i>    | Chuschus is good.   |
| <i>Nablai-kami.</i>          | We are tired.       |
| <i>Nakimit si ama.</i>       | My father is blind. |
| <i>Atatakchag-ka.</i>        | You are tall.       |
| <i>Natoweng si midchiko.</i> | The doctor is deaf. |

- B. When the emphasis is on the adjective, it usually precedes the noun.

## EXAMPLES

- Kawis ai itlug nan laichik.* I want a good egg.  
*Ento nan chakchakö ai akob?* Where is the big box?

The derived adjectives more often follow the noun with the ligature.

- |   |                                |
|---|--------------------------------|
| <i>Alaem nan facho ai enpokau.</i>        | Get the white coat.            |
| <i>Ilaem nan fafai ai nakimit.</i>        | See the blind woman.           |
| <i>Inwasitko nan payongko ai napiski.</i> | I threw away my torn umbrella. |
| <i>Nannai nan akas ai inaklit.</i>        | This is the bitter medicine.   |

## THE NUMERAL

The numerals are very similar to those of the other Malay dialects of the Philippine Islands. They are as follows:

### CARDINAL NUMBERS

1 <i>ösa, ösang</i>	21 <i>twan-poo ya ösa</i>
2 <i>chwa, dwa, or twa</i> (as heard)	22 <i>twan-poo yad twa, etc.</i>
3 <i>tulo or tolo</i> (as heard)	30 <i>tolon-poo</i>
4 <i>epat</i>	40 <i>epat-poo</i>
5 <i>lima</i>	50 <i>liman-poo</i>
6 <i>önöm</i>	60 <i>önöm-poo</i>
7 <i>pito</i>	70 <i>piton-poo</i>
8 <i>walo</i>	80 <i>walon-poo</i>
9 <i>siam</i>	90 <i>siam-poo</i>
10 <i>poo, simpoo, ösang ai poo</i>	100 <i>sin kasut</i>
11 <i>simpoo ya ösa</i>	200 <i>twan kasut</i>
12 <i>simpoo yad twa</i>	300 <i>tolon kasut</i>
13 <i>simpoo ya tolo</i>	400 <i>epat kasut</i>
14 <i>simpoo ya epat</i>	500 <i>liman kasut</i>
15 <i>simpoo ya lima</i>	600 <i>önöm kasut</i>
16 <i>simpoo ya önöm</i>	700 <i>piton kasut</i>
17 <i>simpoo ya pito</i>	800 <i>walon kasut</i>
18 <i>simpoo ya walo</i>	900 <i>siam kasut</i>
19 <i>simpoo ya siam</i>	1,000 <i>sin lifo</i>
20 <i>twan-poo, chwan-poo</i>	5,000 <i>liman lifo</i>
	10,000 <i>simpoon lifo</i>

### ORDINAL NUMBERS

The ordinal numbers are formed by prefixing *mika* (a contraction of *ma-ika*) to the cardinal numbers, except for "first," which is *onona* or *mang-onona*. *Tolo*, "three," and *lima*, "five," are contracted to form the ordinals *mika-tlo* and *mika-lma*. The Bontoc school children have invented or adopted a system of identifying the days of the week by the use of ordinals; they call Monday, *nan mang-onona*, "the first" (being the first school day), Tuesday, "the second," *nan mikadwa*, etc. So, in referring to Friday they say, "*Kaat nan mikalma?*" "When will it be the fifth?"

## TABLE OF ORDINAL NUMBERS

the first	<i>nan mang-onona</i>	the twentieth	<i>nan mika-dwanpoo</i>
second	<i>mikadwa</i>	twenty-first	<i>mikadwanpoo ya</i>
third	<i>mikatlo</i>		<i>ösang, etc.</i>
fourth	<i>mikapat</i>	thirtieth	<i>mikatlon-poo</i>
fifth	<i>mikalma</i>	fortieth	<i>mikapat-poo</i>
sixth	<i>mikanöm</i>	fiftieth	<i>mikalman-poo</i>
seventh	<i>mikapito</i>	sixtieth	<i>mika-nöm-poo</i>
eighth	<i>mikawalo</i>	seventieth	<i>mikapiton-poo</i>
ninth	<i>mikasiam</i>	eightieth	<i>mika-walon-poo</i>
tenth	<i>mikapoo</i>	ninetieth	<i>mikasiam-poo</i>
eleventh	<i>mikapoo ya ösang</i>	one hundredth	<i>mikag-kasut</i>
twelfth	<i>mikapoo yad twa,</i> <i>etc.</i>	thousandth	<i>mika-lifo</i>

## MULTIPLICATIVES

Multiplicatives are formed by prefixing *manga* to the cardinal numbers, with the exception of the first three; these are quite irregular.

## TABLE OF MULTIPLICATIVES

once	<i>ma-mingsan</i>	twenty times	<i>manidwan-poo</i>
twice	<i>ma-midwa</i>	thirty times	<i>mamitlon-poo</i>
three times	<i>ma-mitlo</i>	forty times	<i>manga-pat-poo</i>
four times	<i>mang-apat</i>	fifty times	<i>mangalman-poo</i>
five times	<i>mang-alma</i>	sixty times	<i>manganöm-poo</i>
six times	<i>mang-anöm</i>	seventy times	<i>mangapiton-poo</i>
seven times	<i>manga-pito</i>	eighty times	<i>mangawalon-poo</i>
eight times	<i>manga-walo</i>	ninety times	<i>mangasiam-poo</i>
nine times	<i>manga-siam</i>	one hundred times	<i>mangasut</i>
ten times	<i>manga-poo</i>		
how many times?	<i>mangaat?</i>		

These may take the pronominal suffixes and be used as auxiliaries, with dependent verbs; for example, *Nangasut-ak ai inmöi*, "I went a hundred times;" *Nangapoo-ak ai nisakau*, "I fell down ten times."

## DISTRIBUTIVES

Distributives are formed by prefixing *sin* to the cardinal number, repeating the first syllable, as follows:

## EXAMPLES

one each, or one by one	<i>sin-ös-ösang</i>
two each	<i>sin-chöd-chöd-dwa</i> (twice repeated)
three each	<i>sin-to-tlo</i>

## EXAMPLES—continued

four each	<i>sin-ep-epat</i>
five each	<i>sin-li-lima</i>
six each	<i>sin-ön-önöm</i>
seven each	<i>sin-pip-pipto</i>
eight each	<i>sin-wao-waolo</i>
nine each	<i>sin-si-siam</i>
ten each	<i>sin-po-poo</i>
twenty each	<i>sin-chöd-chöd-dwanpoo</i>
one hundred each	<i>sinkag-kasut</i>
one thousand each	<i>sin-li-lifo</i>

*Sin* may also be prefixed to a weight or measure, and to the interrogative *kaat*.

## EXAMPLES

<i>Sin-kak-at nan sin-salop?</i>	How much is it a salop?
<i>Sin-kak-at nan sin-kafan?</i>	How much a cavan?
<i>Sin-kak-at nan sin-iting?</i>	How much for one bunch?

Distributives are also made from the names of coins, by repeating the first syllable.

## EXAMPLES

<i>Sip-siping.</i>	One siping (centavo) each.
<i>Tan-tanso.</i>	A tanso (five centavos) each.
<i>Sasais.</i>	Ten centavos apiece (one <i>sais</i> ).
<i>Pis-pisetas.</i>	A peseta apiece.
<i>Sal-salapi.</i>	A salapi each.
<i>Pis-pisos.</i>	One peso each.
<i>Pis-pisetas nan chawaten-yu.</i>	You will get a peseta apiece.
<i>Sal-salapi nan lakun nan fali.</i>	The price of the baskets is one salapi apiece.
<i>Tan-tanso nan faiad nan papaya.</i>	A tanso each is what one pays for papayas.

The same meaning is derived by prefixing *ka* and repeating the whole word (except the final consonant).

## EXAMPLES

<i>ka-tanso-tanso</i>	a tanso each
<i>ka-sipi-siping</i>	a centavo each
<i>ka-piso-pisos</i>	a peso apiece

## FRACTIONALS

Fractionals, or fractional verbs, are made by using the possessive endings with the ordinal numbers, prefixed by *ka*.

## EXAMPLES

I divide in two parts	<i>kadwa-ek</i> ; half, <i>ma-ka-dwa</i> or <i>kad-twa</i>
three parts	<i>katlo-ek</i> ; one-third, <i>nan katlo</i>
four parts	<i>ka-pat-ek</i>
five parts	<i>ka-l-ma-ek</i>
six parts	<i>ka-nöm-ek</i>
seven parts	<i>ka-pito-ek</i>
eight parts	<i>ka-walo-ek</i>
nine parts	<i>ka-siam-ek</i>
ten parts	<i>ka-poo-ek</i>

## IDIOMATIC USES

The numerals are used in some curious ways.

a. For example, instead of saying, as in English, "Pedro and I got the water," the expression, *Twa kami ken Pedro \* nan nanakcho*, is used.

b. If one person joins a party of four, it is said, *Sia nan mikalma*, "He is the fifth," instead of "We are five now."

Thus:

## EXAMPLES

<i>Epat kami, ya si Chus-chus</i> <i>nan mikalma.</i> or:	(We were four and Chus-chus is the fifth). There were four of us, and now Chus-chus has come, that makes five.
<i>Lima kami, mikalma's Chus-chus.</i>	We are five with Chus-chus.

c. The ordinals may be made into verbs at will.

## EXAMPLES

<i>Twa ai pisos nan chawatem.</i>	You will receive two pesos.
<i>Tolo-em.</i>	(Three it.) Make it three.
<i>Pito ai salapi nan faiachak.</i>	I will pay seven salapi. Make it eight.
<i>Walo-em.</i>	

d. When it is desired to buy or sell goods in a lot, not by weight or measure, for a "lump sum," the word *kolpi*, a corruption of the Spanish *golpe*, is used.

## EXAMPLES

<i>Kolpi-em is pisos.</i>	Take them all for a peso.
<i>Kolpi-ek is salapi.</i>	I will give you a salapi for the lot.

*Ka-pi-dwa*, "double," is used as a verb; *ka-pidwa-em*, "double it."

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\* "Two, we with Pedro" might be used; or, "Let us (two) do it together," would be *Twa ta* (let us be two).

## THE ADVERB

The number of true adverbs is small; the lack is supplied by adverbial expressions, the use of adjectives, auxiliary verbs, and reduplication of the verb root.

A. True adverbs. The following list contains all the true adverbs known to us at the time of writing.

### ADVERBS OF TIME

<i>adwani</i>	now, to-day
<i>afus</i>	after, already
<i>auni</i>	soon, by-and-by
<i>epchas</i>	after, already
<i>kadin</i>	always, often, continuously
<i>kasi, kasin</i>	again
<i>kayet</i>	still
<i>kecheng</i>	then
<i>ken</i>	immediately
<i>kö't (kö et)</i>	then, at once, following
<i>mo</i>	when (future, conditional)
<i>sangadum</i>	a long time ago
<i>sinakitan</i>	very soon, quickly
<i>solit</i>	a long time, past or future

### ADVERBS OF PLACE

<i>adadchawi</i>	far
<i>ento</i>	where
<i>is chao</i>	below, underneath
<i>is chaöm</i>	inside
<i>is chi</i>	there
<i>is chöla</i>	outside
<i>is kwab na</i>	below
<i>isna, is sa</i>	here
<i>id tengcho</i>	above
<i>sagen</i>	near
<i>sidi (inversion of ischi)</i>	there
<i>si na (inversion of isna)</i>	here
<i>si sa (inversion of issa)</i>	here

*Ischi, isna, etc.*, are true adverbs in meaning though not in form. It is impossible to be consistent in classifying the adverbs, and this seems on the whole the best place for such composite words. Perhaps *isnan*, "when," should be placed with

the other adverbs of time, for the same reason, rather than with adverbial expressions.

## ADVERBS OF DEGREE

<i>angkai</i>	only
<i>chadlus, chadlu</i>	very
<i>paat</i> (with a negative)	(not) at all

## ADVERBS OF TIME

*Adwani* means "now, at the present time," or "to-day."

## EXAMPLES

<i>Öntaku adwani.</i>	Let us go now.
<i>En-oto-ak ngen adwani?</i>	Shall I cook now?
<i>Ma-matik-ka adwani.</i>	Ring the bell now.
<i>Adwani nan mikaofan nan na-töi.</i>	To-day the dead man is to be buried.
<i>Kumaancha adwani.</i>	They are going away to-day.

*Auni*, "soon" or "later," is usually preceded by *is*. It may be intensified by reduplication: *au-auni*, "after a while, not immediately;" that is, "Wait a little while." It may take the form of a participle, with the prefix *ma*, *na*, and pronominal endings. *Maauni-ak*, for instance, means, "I am late, have delayed." *Auni* alone is imperative, "Wait! Stop!" It may be used with the particles *id ka*, to mean "a little while ago." Perhaps this form belongs to the group of adverbial expressions, but it is convenient to consider it here under *auni*.

## EXAMPLES

<i>Mangankami is auni.</i>	We shall eat later.
<i>Si Kalling umali's auni.</i>	Kalling will come soon.
<i>Kaat nan kumaananyu? Au-au-auni.</i>	When do you go away? After a while, not just yet, but soon.
<i>Pa-inumem nan kafayo is auni.</i>	Water the horse in a little while.
<i>Na-aunicha ai en-oto.</i>	They were late about cooking.
<i>Auni's akit.</i>	Wait a little while.
<i>Inmal's ama id k'auni.</i>	My father came a little while ago.
<i>Nanakcho-ak id k'auni.</i>	I got water just now.
<i>Inyalin Fanged nan sakati id k'auni.</i>	Fanged brought the zacate just now.

*Afus* and *epchas* are synonyms, indicating that an action has already been completed, or will have been. They thus provide a sort of equivalent for perfect, pluperfect, and future per-



fect tenses. They are used as auxiliaries to the verb, taking the pronominal endings and may be inflected like verbs.

## PERFECT TENSE.

<i>Afus-ak nanakcho.</i>	I have already got water.
<i>Afus-ko inala nan fanga.</i>	I have already brought the jar.
<i>Afus-ko kinaeb nan fachom.</i>	I have already made your coat.
<i>Afus-mi insaad nan tabla.</i>	We have already put down the boards.
<i>Afus linokaman nan i-Samoki nan Kampo Santo.</i>	The Samoki men have already weeded the Campo Santo.
<i>Epchas-ko pinutlong nan kain.</i>	I have already cut the wood.

*Afus* or *epchas* may be used to indicate the pluperfect tense, *a*, with a dependent clause introduced by *isnan*, *issan*; or, *b*, with the main clause, the dependent clause being introduced by *isnan*, *issan*.

## EXAMPLES

<i>a. Isnan afus inumösan nan ongang-a, inmalicha'sna.</i>	After the boys had bathed, they came here.
<i>b. Afuskami kinmaan isnan umchanan nan ochan.</i>	We had already started when the rain came on.
<i>Afusko kinaeb nan fachom issan inumchanan nan solatmo.</i>	I had already made your coat when your letter came.
<i>Epchas napolig nan fato issan inmayak ad Tinglaian.</i>	The rocks had already rolled down when I went to Tinglaian.
<i>Epchascha kinaan nan nag-chai issan linmaos-ak.</i>	They had already cleared away the slide when I passed.

*Kadin.*

## EXAMPLES

<i>Kadin en masakitcha.</i>	They often become sick.
<i>Kadin en lumako-ak is paköi.</i>	I am always buying palay.
<i>Kadin en enochan.</i>	It rains all the time.
<i>Kadin en umaias nan chanum.</i>	The water flows continuously.
<i>At-kadin chumakchakö nan kalubas.</i>	The squash will keep on growing larger.
<i>Kadin enfasa's Pedro.</i>	Pedro reads all the time.
<i>Adi kadin enochan.</i>	It does not often rain.
<i>Adika kadin en ensolat ken saken.</i>	You do not often write to me.

*Kasin.* The pronominal endings are transferred from the verb to *kasin* except when a negative particle is used; in this case the particle takes the endings.

## EXAMPLES

<i>Kasin-ak lumako is falat.</i>	I will buy some bananas again. (That is, more bananas.)
<i>Kasi-taku kanan sa.</i>	Let us say that again.
<i>Kasi-ka um-ala's finayo.</i>	Get some more rice.
<i>At-kasi-k wasan nan fanga.</i>	I will wash the jar again.
<i>Kasina kinaeb nan akob.</i>	He made the box again.
<i>At-kasicha umali.</i>	They will come again.
<i>Adiyu kasin angnen sa.</i>	Do not do that again.
<i>At-adiak kasin umali'sna.</i>	I shall not come here again.
<i>Adicha kasin kaben nan afong.</i>	They will not build the house again.
<i>Is kasin wakas.</i>	The day after to-morrow.
<i>Id kasin ugka.</i>	The day before yesterday.
<i>Is kasin Sawfacho.</i>	Next Saturday.

*Is kasin* is a common expression meaning, "the next day, the next time," etc.

*Kayet. Cha*, the mark of the continuous tense, usually precedes *kayet*, with the pronominal ending.

## EXAMPLES

<i>Cha kayet enochan.</i>	It is still raining.
<i>Cha kayet masöyip si Awa-kan.</i>	Awakan is always sleeping.
<i>Nan afong ya cha kayet mapuu-an.</i>	The house is still burning.
<i>Chacha kayet enkikiat.</i>	They are still swimming.
<i>Cha-k kayet kaben nan fali.</i>	I am still making the basket.
<i>Nan kafayo cha kayet entagtag.</i>	The horse is still running.
<i>Cha kayet maschöm.</i>	(It still becomes night.) Night is coming on.
<i>Cha kayet fumala nan asuk.</i>	The smoke is still coming out.
<i>Chakami kayet mangan.</i>	We are still eating.

*Kecheng* is both adverb and conjunction. It is very often used in narration, with the conjunction *et*, "and then."

## EXAMPLES

<i>Nangankami et kecheng nasöyip-ak.</i>	We ate and then I went to sleep.
<i>Nangununa nan kapitan et kecheng inmonod nan solchacho.</i>	The captain went first and then the soldiers followed.
<i>Inwasan Fagsal nan palato et kecheng sinakachana nan kosina.</i>	Fagsal washed the plates and then he swept the kitchen.
<i>Limmaokak is finayo et kecheng kinmaan nan taku.</i>	I bought some rice and then the men went away.

*Kecheng*, *kecheng ai*, or *et kecheng*, sometimes means "there is the end of the matter, there is nothing more to be said, it is settled," etc.

## EXAMPLES

<i>Ilakok nan paköi is twa ai pesetas; mo adim laichim, kecheng.</i>	I will sell the palay for two pesetas; if you do not like the price, you needn't buy.
<i>Mo wai kanen si kafayo, panganem; mo maid, et kecheng.</i>	If there is anything for the horse to eat, feed him; if not, it can't be helped.
<i>Finayachak si Komicho, et kecheng.</i>	I paid Komicho, and that ends the matter.
<i>Mo adina laichin ai umali et kecheng?</i>	If he doesn't want to come, is that all right?

*Kecheng*, or *kecheng chi*, is commonly used to mean "that is all, it is finished."

*Ken* (sometimes *pen*) ; past, *nen*: "at once, quickly."

## EXAMPLES

<i>Ken alam nan suppli.</i>	Get the change at once.
<i>Ken tekwafam.</i>	Open (the door) at once.
<i>Ken yöimo nan itlug iska kossina.</i>	Take the eggs to the kitchen immediately.
<i>Ken fuas-mo.</i>	Finish at once.
<i>Ken fangun-mo.</i>	Wake him up at once.

*Köt* (*kö öt*), also a conjunction, means "and then," following at once the preceding action. The pronominal endings are inserted between *kö* and *öt*.

## EXAMPLES

<i>Kö'k et alaen nan falat.</i>	And then I got the bananas.
<i>Kö'm et alaen nan falat.</i>	And then you got the bananas.
<i>Kö'na't alaen nan falat.</i>	And then he got the bananas.
<i>Kö mi et alaen nan falat.</i>	And then we got the bananas.
<i>Kö yu et alaen nan falat.</i>	And then you got the bananas.
<i>Kö cha't alaen nan falat.</i> (with personal verb)	And then they got the bananas.
<i>Kö'k et inmali.</i>	And then I came.
<i>Kö ka et inmali.</i>	And then you came.
<i>Kö't inmali.</i>	And then he came.
<i>Kö kam't inmali.</i>	And then we came.
<i>Kö'kayu't inmali.</i>	And then you came.
<i>Kö cha't inmali.</i>	And then they came.
<i>Kinumchau-ak is falat köt umagtan si ösang.</i>	I asked for a banana and he gave me one.
<i>Pinatik-ko nan kampana kö kayu't umali.</i>	I rang the bell and then you came.

## EXAMPLES—continued

<i>Sinikchodko angkai ya kö't enaka.</i>	I only touched him and he cried.
<i>Naligwatak ai umöi ad Fana-wö kö't lumayau nan ka-fayok.</i>	(I started, and then my horse ran away.) I had just started to go to Banawe when my horse ran away.
<i>Inpöiko nan kamatis isnan fintana, kö cha't maum.</i>	I put the tomatoes in the window, and they ripened.
<i>Inignak angkai nan fachona, ya kö't umali's Palat ya kö na't sinapplit.</i>	I only took hold of his coat, and then Palat came and beat him.

*Kö't* seems to imply a consequence. *Mo*, "when," in the future.

## EXAMPLES

<i>Mo umali's midchiko, ataka-sana sika.</i>	When the doctor comes, he will give you medicine.
<i>Mo sumaakayu, ifaagyu ken saken.</i>	When you go home, let me know.
<i>Mo mafuas nan chunnek, umöi-ak umös.</i>	When my work is done, I am going to bathe.
<i>Mo napno nan fanga, pun-nem akes nan kalchelo.</i>	When the jar is filled, fill also the caldron.

"When" is often expressed in an indirect way, sometimes with a participle, often with the verbal noun construction.

## EXAMPLES

<i>Mafuas una nan chunnek.</i>	Finished first my work.
<i>Isnan sumaa-l-anyu.</i>	On your going home.
<i>Isnan alian ama.</i>	On my father's coming.
<i>Umali's midchiko sana et aka-san sika.</i>	Comes the doctor, then he will give you medicine.

*Sangadom*, "a long time ago," is preceded by *id*.

## EXAMPLES

<i>Id sangadom wadai nan ayaka ai kapi'sna.</i>	Long ago there was a great deal of coffee here.
<i>Nan si ikit kinaebna nan afong id sangadom.</i>	My grandfather built the house a long time ago.
<i>Id sangadom nan nentötöü anmi id Tagkuching.</i>	It was long ago that we lived (our living) at Tagudin.
<i>Id sangadom, kanu, inmal'i's Lumawig ad Fontok.</i>	Long ago, they say, Lumawig came to Bontoc.

*Solit*, means "a long time," either past or future. It is sometimes preceded by *is* or *issan*, but is occasionally used alone; for example, in answer to a question.

## EXAMPLES

<i>Solit nan kinmaanan Sangöi.</i>	Sangöi went away a long time ago.
<i>Solit nan inumchan an nan komilyo.</i>	The mail carrier came a long time ago.
<i>Id solit nan namkasan nan piki.</i>	The corn was set long ago.
<i>At solit nan tumoliak.</i>	After a long time I shall return.
<i>Kaat nan aliam? Solit ya.</i>	When shall you come? After a long time.
<i>Solit nan entötööm isna.</i>	You are staying a long time here.

*Sinakitan*, "soon, quickly, suddenly" (from the root *akit*, "little").

## EXAMPLES

<i>Sinakitan nan tinmoliancha.</i>	They came back very soon.
<i>Sinakitan nan nenkabamissa.</i>	You did that very quickly.
<i>At-sinakitan nan ma-otoan nan piki.</i>	The corn will be cooked very soon.
<i>At-angnek si sinakitan.</i>	I will do it very soon.
<i>Sinakitan nan nensakongan nan kafayo.</i>	The horse suddenly turned around.
<i>Sinakitan nan finmichangan nan käu.</i>	The wood took fire at once.
<i>Sinakitan nan nalangoan nan öwösmi.</i>	Our blankets dried very quickly.

## ADVERBS OF PLACE

Adverbs of place need but little illustration.

## EXAMPLES

<i>Adadchawi nan inmayancha.</i>	They went far away.
<i>Nalpo-ak si adadchawi.</i>	I came from far away.
<i>Ento nan ilim?</i>	Where do you live?
<i>Ento nan nalpo-am?</i>	Where are you from? Where do you come from?
<i>Ento nan nentötöianyu ad Alab?</i>	Where did you stay (your staying-place) at Alab?
<i>Insaadko nan tabla is chao.</i>	I put the boards below.
<i>Isaadmo ischöla.</i>	Put it outside.
<i>Tumotokchocha ischöla.</i>	They are sitting outside.
<i>Mang mangancha is chaöm.</i>	They are eating inside.
<i>Wadai cha'schi.*</i>	They are there.
<i>Umöi-ak ischi.</i>	I am going there.
<i>Nan favfafai masöyipcha 'schi, or Ischi nan kasöypan nan favfafai.</i>	The girls sleep there, or There (is) the sleeping-place of the girls.
<i>Inmöi si ina is kwab na.</i>	My mother went below.
<i>Wadai-ak isna.</i>	I am here.
<i>Wadaicha'sna.*</i>	They are here.

\* The initial *i* of *ischi*, *isna*, is usually dropped after a word ending in a vowel, as above.

## EXAMPLES—continued

<i>Umali-ka'sna.</i>	Come here.
<i>Ippöimo nan silao'sna.</i>	Put the light here.
<i>Mangan-kami isna.</i>	We eat here.
<i>Nan afongcha ya wadai ad tongcho.</i>	Their house is up above.

*Sagencha.* (*Sagen* is more often used in composition, as *suma-gen-ak*, "I come near," *mis-sagen-ak*, "I am near," *asa-sagen*, adjective "near.")

*Si sidi* (less often used than *ischi*), "he, she, or it (is) there."

## ADVERBS OF DEGREE

*Angkai*, "only."

## EXAMPLES

<i>Ilaen-mi angkai.</i>	We are only looking.
<i>Uminum-ak angkai, adi-ak mangan.</i>	I will only drink, I will not eat.
<i>Maid inyaik, inmaliak angkai.</i>	I did not bring anything, I only came.
<i>Akit angkai nan laichik.</i>	I want only a little.
<i>Naowat angkai, adi masakit.</i>	He is only hungry, not sick.
<i>Nenlokamcha angkai, igaicha kinaan nan lokit.</i>	They only weeded, they did not take away the litter.

*Chadlus*, *chadlu*, emphatic. *Chadlus* takes the pronominal endings of the verb it modifies. *Chadlu* is the form when it follows the verb, and is equivalent to "certainly, surely, indeed."

## EXAMPLES

<i>Chadluskami umögiet.</i>	We are very much afraid.
<i>Chadlus ensosonget.</i>	He is very angry.
<i>Chadluscha enlalaiaad.</i>	They are very happy.
<i>Chadlus enpokau nan facho.</i>	The coat is very white.
<i>Ittolim chadlu pai nan liblo.</i>	Be sure to, surely bring back the book this time.

*Kankani*, "almost, nearly."

## EXAMPLES

<i>Kankani mafuas nan fachom.</i>	Your coat is almost finished.
<i>Kankani matöi nan lalaki.</i>	The man is nearly dead.
<i>Kankani ai tokangek nan fanga.</i>	I almost tipped over the jar.
<i>Nan öwös ya kankani malango.</i>	The blanket is almost dry.

## EXAMPLES—continued

<i>Kankanicha umchan id Fon-tok.</i>	They had nearly reached Bontoc.
<i>Kankani ma-anud si Pakatel.</i>	Pakatel was nearly drowned.
<i>Kankani nalafi isnan naligwatak.</i>	It was nearly midnight when I started.

*Paat* is seldom if ever used except in negative sentences.

## EXAMPLES

<i>Adika paat enchuno.</i>	You do not work at all.
<i>Adik paat laichin nan aso.</i>	I do not like the dog at all.
<i>Maid paat inilak.</i>	I saw nothing at all.
<i>Maid paat inalacha id Faguio.</i>	They did not get anything at all at Baguio.
<i>Adim paat ammo nan kanak.</i>	You do not know what I say at all.

## B. Substitutes for adverbs.

## 1. Adverbial expressions. The following are often used:

## EXAMPLES

<i>adi paat</i> (see above)	not at all
<i>akit angkai et</i>	almost, nearly
<i>apöd na lang</i>	merely, only
<i>awai nget</i>	probably
<i>id k'auni</i>	a little while ago
<i>is nan, is san</i>	when
<i>isnan laplapona</i>	at first, in the beginning
<i>isnan tapina</i>	sometimes
<i>isnan sinakiu</i>	during the day
<i>isnan sinlavfian</i>	during the night, all night
<i>issa et</i>	and then
<i>kapös na't</i>	preferably
<i>ngag-ko, mo, etc.</i>	how, thus
<i>maid kankaiana</i>	without end, forever
<i>sana ay</i>	immediately
<i>ulai ento na</i>	anywhere, everywhere

*Akit angkai et*, "a little only."

## EXAMPLES

<i>Akit angkai et ma-anud nan kafayo.</i>	The horse was nearly drowned.
<i>Akit angkai et umchankami.</i>	(A little only, and we arrive.) We are nearly there.
<i>Akit angkai et matöi si Kapis.</i>	Kapis was at the point of death, nearly dead.

*Apöd lang* means "nothing but," or "merely," as of no consequence. *Apöd* takes the pronominal endings of the verb.

## EXAMPLES

<i>Apöd-cha langcha en-ka-kali.</i>	They do nothing but talk.
<i>Apöd-ka langcha en-öngag.</i>	You are just lying.
<i>Apöd-kami lang en-ogokud.</i>	We are only telling stories.
<i>Apöd lang "Fultia" sa.</i>	That is just a riddle.
<i>Apöd-kayu lang masösöyip.</i>	You do nothing but sleep.
<i>Apöd lang en-abavfang si Paköt.</i>	Paköt does nothing but play.
<i>Apöd-kayu lang tumotokcho ya maid angnenyu.</i>	You only sit about and do nothing.
<i>Inalana nan liblo, ya apödna lang piniski.</i>	He took the book and just tore it.

*Awai nget*, "perhaps, probably." *Awai nget* covers all degrees of uncertainty, from "perhaps" to "probably." *Nget* is often used, alone or with the future particle *at*, with the same meaning.

## EXAMPLES

<i>Awai nget umanai nan chanum.</i>	Probably there is enough water.
<i>Awai nget inkaan Pochis nan lata.</i>	Perhaps Pochis took away the can.
<i>Awai nget enochan is missuyau; or, Enochan nget is missuyau.</i>	It may rain this afternoon.
<i>Awai nget nasukput nan talin nan kafayo, tai linmayau.</i>	Probably the horse's rope broke, so that he ran away.
<i>At nget malango nan paköi.</i>	The rice is likely to dry up.
<i>At nget umali nan i-Sadchanga is wakas.</i>	Probably the Sadanga men will come to-morrow.
<i>Laichina nget ai uminum.</i>	Perhaps he wants to drink.
<i>Inmöicha nget ad Alowi.</i>	They may have gone to Alowi.
<i>Kumaancha nget is wakas.</i>	Probably they will go to-morrow.
<i>Maid nget kanencha.</i>	Perhaps they have nothing to eat.

*Is*, *is nan*, or *is san*, with the verbal noun, is the equivalent of "when," for which there is no single word. *Isnan* really means "on the;" *isnan umali-ak*, "on the (occasion of time of) my coming, when I come;" *isnan inmaliak*, "when I came." *Is san* is often used in the past.



## EXAMPLES

<i>Is kumaanam, ifaagmo ken saken.</i>	When you go away, let me know.
<i>Is mangananyu, patöienyu nan apui.</i>	When you eat, put out the fire.
<i>Issan chak mangaiu-an, naged-ak.</i>	When I was getting wood, I cut myself.
<i>Issan nangilanmi isnan solchacho, linmayaukami.</i>	When we saw the soldiers, we ran away.
<i>Is sumaa-l-am, yeeymo nan-nai ai piki.</i>	When you go home, take this corn.
<i>Issan nanigfatanmi, ayaka nan inilanmi ai tilin.</i>	When we were getting runo, we saw many rice birds.
<i>Is aliak, faiachak sika.</i>	When I come, I will pay you.

*Issan* with a negative particle may be used to mean "before."

## EXAMPLES

<i>Issan igaiak umchanan.</i>	(When I had not arrived.) Before I arrived.
<i>Issan igaina inmattan.</i>	(When it had not happened.) Before it happened.
<i>Issan igaimi nangalan isnan liblo, adimi ammo ai enfasa.</i>	Before we got the books, we did not know how to read.

*Isnan* is used with the plural of such nouns as "day, year," etc., to mean, "daily, yearly," etc.

## EXAMPLES

<i>Isnan ka-aki-akiu or Isnan ka-waka-wakas.</i>	Daily, every day.
<i>Isnan ka-tawe-tawen.</i>	Every year.
<i>Isnan ka-Lune-lunes.</i>	Every Monday.
<i>Isnan ka-fua-fuan.</i>	Monthly, every month.

*Isnan laplapona* or *issan laplapona*, "at the beginning, at first."

## EXAMPLES

<i>Isnan laplapona nenkafut si kolon.</i>	He pulled up cogon grass at first.
<i>Issan laplapona maid iskuela'sna.</i>	At first there was no school here.

*Isnan sinakiu, sinlavfian.*

## EXAMPLES

<i>Nenchuno-ak isnan sinakiu.</i>	I worked during the day.
<i>Nasöyip isnan sinlavfian.</i>	He slept all night sometimes.

*Isnan tapina* or *nan tapina* literally, "the some".

<i>Isnan tapina entochö.</i>	Sometimes the roof leaks.
<i>Isnan tapina nan kalsa kawis;</i> <i>isnan tapina nan kalsa ya</i> <i>pichak.</i>	Sometimes the road is good; some- times it is muddy.
<i>Isnan tapina enlikliköd-ak.</i>	Sometimes I walk about.

*Össa et* or *sa et*. It is difficult to find any rule for the use of these two forms. *Sa et*, however, seems to be the form most often used, and (probably) always with the future tense. Perhaps the ear does not always detect the sound of *ös*, at the beginning. The pronominal endings of the verb are inserted between *sa* and *et*; the vowels of the first and second persons singular are dropped before *et*, and the *e* of *et* disappears after the vowel *a*.

## EXAMPLES

<i>Sa 'k et umali.</i>	And then I will come.
<i>Sak (a) 'et umali.</i>	And then you will come.
<i>Sa k (o) 'et ifaag.</i>	And then I will tell.
<i>Sa m (o) 'et ifaag.</i>	And then you will tell.
<i>Sa na'et alaen.</i>	And then he will get.
<i>Sa cha't umali.</i>	And then they will come.
<i>Sumaakami sa kami et enoto.</i>	We are going home, and then we shall cook.
<i>Mafuas una nan chunnek,</i> <i>sa'k et sumaa.</i>	After my work is finished (finished first my work), then I will go home.
<i>Alaem nan falat sa m' et</i> <i>yeey ad Fontok.</i>	Get the bananas and then take them to Bontoc.
<i>Ifalacha una nan tokchoan</i> <i>sa cha't ensakad.</i>	They will take out the chairs first, and then they will sweep.
<i>Wasanmi una nan palato, sa</i> <i>mi et isköp.</i>	We wash the dishes first and then bring them in.
<i>Inminum isnan akas, sa 't</i> <i>masöyip.</i>	He took some of the medicine, and then he went to sleep.
<i>Nangankami, sa kami et ma-</i> <i>ligwat.</i>	We ate first, and then we started.
<i>Nenlokam-ak sa'k et nensa-</i> <i>kad.</i>	I weeded, and then I swept.
<i>Insaadcha nan awitcha, issa</i> <i>cha't kumaan.</i>	They put down their loads, and then went away.
<i>Nasöyipak id Fontok issa k'</i> <i>et umöi id Sakacha.</i>	I slept at Bontoc, and then I went to Sagada.
<i>Inlakomi nan fanga, issa</i> <i>kami et lumako is paköi.</i>	We sold the jars, and then we bought rice.

*Kapös na't* means "it would be good or better if," etc.; that is, "preferably." *Kapös na pai et* is another form.

## EXAMPLES

<i>Kapös na't si umöiak ad Manila mo nan enchungchung-auak isna.</i>	It would be better for me to go to Manila than to be idling about here.
<i>Kapös na't is inatpam is tabla mo nan kolon ai inpöimo.</i>	It would have been better if you had made the roof of shingles instead of grass.
<i>Kapös na pai öt ai matöiak mo nan putlongem nan sikik.</i>	I would rather die than have you cut my leg off.
<i>Kapös na pa öt ai kinanmo nan lokmog mo nan imwasitmo.</i>	You had better have eaten the camotes than thrown them away.
<i>Kapös na pai öt si igaiika imali 'sna mo nan adika enchono.</i>	It would have been better if you had not come here if you do not work.
<i>Kapös na öt si entötöo taku isnan simfaan mo nan maslip isnan ayantaku id Kam-po Santo.</i>	It is better for us to stay in the church than to get wet going to the Campo Santo.

*Maid kankaiana, kavfuasana, kakentaana.* All these mean "there is no ending;" that is, "forever." They are not often heard, but have been used in translations of prayers and Scripture; for example, *nan lengag ai maid kankaiana*, "life everlasting." "Forever" may also be expressed by reduplication.

*Sana ay*, "at once," The pronominal ending follows *sana* if the verb is personal; if possessive, the verb retains the ending.

## EXAMPLES

<i>Sana-ak ay umala is fachom.</i>	I will get your coat at once.
<i>Sana ay alaek nan fachom.</i>	I will get your coat at once.
<i>Sana-ak ay mangala isnan fachom.</i>	I will get your coat at once.
<i>Sana ay payek nan solat.</i>	I will send the letter at once.
<i>Sana ay kumaan.</i>	He is going immediately.

*Sana ay* is sometimes used as a warning call; as, *Sana ay kafayo!* "Here comes a horse! Get out of the way."

*Ngag* with the pronominal endings of the verb indicates the manner of action, and in a question corresponds to the adverb "how."

## EXAMPLES

<i>Ngag-mi kiniat nan chanum.</i>	We crossed the river by swimming.
<i>Ngagcha kinalab nan fin-tana.</i>	They got out by climbing out of the window.
<i>Ngag-cha anud nan kaiu ai nangyai.</i>	They got the wood by floating it.

2. Adjectives used for adverbs. Adjectives are commonly used as adverbs without change.

## EXAMPLES

*Kawis nan kinaebmo.*

You did that well. (This is the meaning, but literally, "it is good the your doing it;" so that the adjective is properly used, and the substantive character of the verb is shown.)

*Ngaag nan sinakachana.*

He swept badly.

*Adadchawi nan inmayam.*

You went far.

*Malmalanui nan namutlung-am isnan lamut.*

You cut off the root easily.

*Titiwa ai nangaiucha.*

They really did get wood.

*Titiwa ai atmatöi.*

He will certainly die.

Certainty may also be expressed by reduplication.

Adjectives modifying nouns are often used where we should use adverbs modifying adjectives.

## EXAMPLES

*Akit nan likatko.*

(Little my trouble.) I suffer little.

*Chachama nan fölaimo.*

You are very tired.

*Ayaka nan songetna.*

He is very angry.

*Chachama nan pötköna.*

He suffers greatly.

*Chachama nan sakit ina.*

My mother is very sick.

*Akit nan lalaiadcha.*

They enjoy little, have little pleasure.

3. Use of auxiliary verbs. Certain auxiliary verbs are used to modify the main verb in such a way as to be the equivalent of adverbs. "Slowly, quickly, willingly, reluctantly, carelessly, repeatedly, steadily, first, last" are some of the adverbs represented in this way.

## EXAMPLES

*En-kakamo-ak ai umali.*

(I am quick to come.) I come quickly.

*I-lunlunöina ai manalan.*

(He is slow to walk.) He walks slowly.

*I-lunlunöi-ta ai manalan.*

Let us (two) walk slowly.

*Ööstem ai menpili is kawis ai toki.*

Choose carefully good camotes (make an effort).

*Adim favfalangem ai enfasa.*  
(Favfalangem, to do at random.)

Do not read inattentively.

*Si Komicho favfalangena ai enchuno.*

Komicho works carelessly (does not put his mind on it).

*Isachöt-ko, "I do till finished."*

## EXAMPLE

*Isachöt-mo ai enlokam.*

Finish the weeding; weed steadily.

*Mang-öp-ak*, "I am contented, satisfied."

## EXAMPLE

*Mang-öp-ak isnan contalato.* I am satisfied with the contract.

*I-tanoi-ko*, "I agree to."

## EXAMPLE

*I-tanoi-ko nan mangalam is-* I let you take the horse willingly.  
*nan kafayo.*

4. Use of reduplication. The verb acquires certain adverbial meanings by reduplication of all or a part of the root. The following English adverbs are translated by means of reduplication: "always, never, repeatedly, continuously, continually, habitually, certainly, decidedly, much, very, permanently, perfectly," and perhaps others.

All these are illustrated in the chapter on Verbs.  
Only a few examples are given here.

## EXAMPLES

*Um-ali-ali-ak.*

I always come, or I come frequently.

*Maid ya-yaim is itlug.*

You never bring any eggs.

*Lai-laichik nan piki.*

I like corn very much.

*I-i-ila-ek.*

I look steadily.

*Che-chengek.*

I hear perfectly.

*Oto-oto-em nan manok.*

Cook the chicken thoroughly.

*Masösösösöyip nan ongonga.*

The child sleeps continually.

## THE PREPOSITION

### LIST OF THE CHIEF PREPOSITIONS

A. Simple prepositions: *ad* or *id*, *is*, *ken*. *Ad* and *id* are probably two different sounds for one word. The meaning is "at, in, to, toward."

#### EXAMPLES

<i>Umöi-ak ad Tallufi.</i>	I am going to Tallufi.
<i>Inalana nan solat ad Fontok.</i>	He got the letter at Bontoc.
<i>Wadai ad tongcho.</i>	He is up above.
<i>Umöi ad wanga.</i>	He is going to the river.
<i>Entötöo-cha id Fontok.</i>	They are staying in Bontoc.
<i>Umöi-taku id ili.</i>	Let us go to the town.

*Is* means "at, from, in, for, to, on, regarding, as to," and is used with the article.

#### EXAMPLES

<i>Nan fali ya wadai is ka afong.</i>	The basket is in the house.
<i>Nan akob ya wadai isnan losab.</i>	The box is on the floor.
<i>Yeeymo is ka kosina.</i>	Take it to the kitchen.
<i>Inchuana isnan aso.</i>	He gave it to the dog.
<i>Inalana iska uma.</i>	He got it from the garden.
<i>Chinawatko nannai isnan kaiemko.</i>	I received this from my friend.
<i>En-musto-musto-ak isnan kanana.</i>	I am doubtful about what he says.
<i>Ngag nan kanana isnan imat?</i>	What does he say about what happened?
<i>Ensösögang-ak isnan en saki-tam.</i>	I am sorry for your sickness.

*Ken*, with the same meaning as *is*, is used with names of persons, personal pronouns, and nouns with which the article *si* is used.

#### EXAMPLES

<i>Ivfakam ken saken.</i>	Tell (to) me.
<i>Yeeyko ken ama.</i>	I take it to my father.
<i>Inalak ken Komicho.</i>	I got it from Komicho.
<i>Yeeymo sa ken Tongyufin.</i>	Take this to Tongyufin.
<i>Likalo na ken sika.</i>	This is a present for you.
<i>Ichuam nannai ken midchiko.</i>	Give this to the doctor.
<i>Infagko ken sia.</i>	I told it to him.

B. Many prepositions are preceded by *is* or *isan* and have a sort of substantive character.

## EXAMPLE

*Isnan osun nan lamisa.*

On the top of the table.

The following are used in this way:

<i>chao</i>	below, under
<i>chaöm</i>	in, inside
<i>chimang</i>	opposite
<i>chipa</i>	beside
<i>chokog</i>	behind
<i>chöla</i>	outside
<i>fala</i>	outside
<i>fasang</i>	beyond
<i>kawa</i>	between (middle)
<i>kwab</i>	below
<i>liblib</i>	across, opposite
<i>osun</i>	on, on top
<i>sagen</i>	near
<i>sakang</i>	before, in front
<i>signad</i>	below
<i>topak</i>	across, on the other side
<i>awan</i>	the right side
<i>ikid</i>	the left side
<i>apöt</i> , with modifying preposition; <i>apöt tongcho</i> , <i>apöt kwab</i> , etc.	opposite and above, below, etc.

## ILLUSTRATIONS OF USE

*Is chao, isnan chao*, "below, beneath." *Chao* is connected with the word following, if it begins with a consonant, by a final *n*.

## EXAMPLES

<i>Nan oey ya wadai isnan cha-on nan afong.</i>	The rattan is under the house.
<i>Nan lalaki ya wadai isnan chaon nan langtai.</i>	The man is under the bridge.
<i>Nan lota ya wadai isnan cha-on nan chaia.</i>	The earth is below the sky.

*Is* or *isan* *chaöm*, or *isan* *ka*, "inside."

## EXAMPLES

<i>Nan paköi ya wadai is afong.</i>	The rice is inside the house.
<i>Nan siping ya wadai isnan ka chokau.</i>	The money is in the bag.

## EXAMPLES—continued

- Ippōimo sa isnan chaöm nan akob.* Put it inside the box.  
*Nan chanum ya wadai isnan ka fanga.* The water is in the jar.

*Chimang* or *sasakangen* "opposite."

## EXAMPLES

- Nan filig ya wadai isnan chimang nan afong.* The mountain is opposite the house.  
*Tumotokechoka isnan chimangko.* (Opposite you to sit, or opposite your sitting.) You are sitting opposite to me.  
*Nan manka ya wadai isnan sasakangen nan önöb.* The mango tree is opposite the door.

*Chipa*, "beside," also adds *n* before a consonant.

## EXAMPLES

- Isaadmo nan fakat isnan chipan nan maltilyo.* Put the nails beside the hammer.  
*Nan maltilyo ya wada'snan chipan nan akob.* The hammer is beside the box.  
*En-chid-chipa-ta.* We are side by side.

*Chokog*, "behind."

## EXAMPLES

- Nan sakad ya wada'snan chokog nan önöb.* The broom is behind the door.  
*Nan afong ya wadai isnan chokog nan kafalilisa.* The house is behind the stable.  
*Nan aso inmöi isnan chokog nan afong.* The dog went behind the house.  
*Sino nan chöi ai wadai isnan chokog nan önöb?* Who is behind the door?

*Chöla*, *ischöla*, "outside," connected by *n* with the following consonant.

## EXAMPLE

- Nan kafayo ya wadai is chölan nan kafalilisa.* The horse is outside the stable.

*Fala* is used like *chöla*; it is a root with many derivatives.

## EXAMPLES

- Isnan falan nan alad.* On the outside of the fence.  
*Inchannak isnan falan nan fintana.* I found it outside the window.



*Fasang*, "beyond, on the other side of the hill or mountain" (with an obstruction intervening).

## EXAMPLES

- Nan uma ya wadai isnan*      The garden is beyond the house.  
*fasang nan afong.*  
*Inmeycha isnan fasang nan*      They went beyond the town.  
*ili.*

*Kawa*, "the middle," is more often used in composition, as a verb.

## EXAMPLES

- Isnan kawan nan kwalto.*      In the middle of the room.  
*Nan kama ya wadai isnan*      The bed is in the middle of the  
*kawan nan kwalto.*      room.

*Kwab* and *signad*, both meaning "below, under," are used like the other prepositions.

## EXAMPLES

- Isnan kwab nan kama or is-*      Under the bed.  
*nan signad nan kama.*  
*Nan wanga ya wadai isnan*      The river is below the town.  
*kwab nan ili.*

*Osun*, "on, on top of."

## EXAMPLES

- Nan maltilyo ya wadai isnan*      The hammer is on top of the box.  
*osun nan akob.*  
*Inilak nan fakat isnan osun*      I saw the nails on top of the boards.  
*nan losab.*  
*Nan lalaki tumotokcho isnan*      The boy sits on the rock.  
*osun nan fato.*

*Sagen*, "near," is more often used as a verb.

## EXAMPLES

- Inpöiko nan katas isnan sa-*      I put the milk near the can.  
*gen nan lata.*  
*Nan afong ya misasagen is-*      The house is near the river.  
*nan wanga.*

*Sakang*, *sassakangen*, "before, in front of, or in the presence of," is also used as a verb.

## EXAMPLES

- Nan fafai ya wadai isnan sas-*      The girl is in front of the boy.  
*sakangen nan lalaki.*  
*Nan uma ya wadai isnan sa-*      The garden is in front of the house.  
*kang nan afong.*  
*Isnan sassakangen nan taku.*      In the presence of the people.

*Topak*, "across, opposite, on the other side of."

## EXAMPLES

*Nan ili ya wadai isnan topak nan wanga.* The town is on the other side of the river.

*Inmöi isnan topak nan kalsa.* He went across the road.

*Awan*, "right," and *ikid*, "left," are also used as verbs.

## EXAMPLES

*Isnan awan nan kalsa.* On the right side of the road.

*Isnan ikidko.* On my left.

*Apöt* is used with a modifying preposition to indicate a definite position.

## EXAMPLES

*Nan manka ya tumufo isnan apöt kwab nan afong.* The mango grows opposite and below the house.

*Nan afong ya wadai isnan apöt tongchon nan manka.* The house is opposite and above the mango tree.

*Nan Samoki ya ili isnan apöt falaan si akiu nan ili ai Fontok.* Samoki is opposite and east of the town of Bontoc.

*Tongcho*, "above."

## EXAMPLES

*Nan ili ya wadai isnan tongchon nan wanga.* The town is above the river.

*Id Alab ya nen tongcho mo nan Fontok.* Alab is higher than Bontoc.

Some of these prepositions are used with pronominal endings and reduplication. They are inflected like verbs of the third conjugation, the pronouns governed by the prepositions being thus incorporated with them.

Such prepositions are *awan*, *ikid*, *fasang*, *topak*, *sakang*, and *chokog*.

## EXAMPLES

*Isnan sassakang-ek.* In front of me.

*Isnan awanen Komicho.* On the right of Komicho.

*Nan liblo ya chochokok-en nan silao.* The book is behind the lamp.

*Nan ongonga ya sassakang-ek.* The boy is in front of me.

*Nan uma ya totopak-en nan afong.* The garden is opposite the house.

*Chochokok-em nan liblo.* The book is behind you.

C. Some prepositions are incorporated with verbs or implied in their use.

1. With prefixes. The prefix *i* often carries with it the meaning of "with," the object of the verb being the instrument of the action.

## EXAMPLES

<i>I-lokam-ko nan suan.</i>	I weed with the trowel.
<i>I-salak-ko isnan ongonga nan payong.</i>	(I protect with the umbrella as to the child.) I protect the child with the umbrella.

*Miki*, as prefix, means "with;" that is, "with others."

## EXAMPLES

<i>Miki-kan-ka ken chakami.</i>	Come and eat with us.
<i>Miki-söyip isna.</i>	He sleeps here, with the others.
<i>Miki-ani-kami</i>	We harvest with others, join in the harvesting.
<i>Miki-iskuela-cha.</i>	They go to school with the others.

2. Some prepositions are turned into verbs by means of an affix, or reduplication, or both.

## EXAMPLES

<i>In-chipa-ta.</i>	We are side by side.
<i>S-um-agen-ka.</i>	Come near (to me).
<i>En-sasagen-cha nan twa ai afong.</i>	The two houses are near together.
<i>En-sagen-ta.</i>	Let us two be near together. (That is, you come near to me.)
<i>A-sa-sagen-kami isnan ili.</i>	We are near the town.
<i>Si Komicho ya en-kag-enkawa nan kaiu ya nan afong.</i>	Komicho is between the tree and the house.

3. The verbs *k-um-aan-ak*, "I go from," and *malpo-ak*, "I come from," contain the meaning of the preposition.

## EXAMPLES

<i>Kumaan-ak isna.</i>	I go away from here.
<i>Nalpo-kami ischi.</i>	We come from there.
<i>Nalpo-ak id * Fontok.</i>	I come from Bontoc.

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\* *Id* must be used with the name of a locality.

## THE CONJUNCTION

Igorot conjunctions may be single words, or expressions made up of two or more words or particles. Some of these are also adverbs. The following are those in common use:

### CONJUNCTIONS

<i>agkakö't</i>	and after all, but all the time
<i>akös, is pai</i>	also
<i>amfuyaka pöt ši</i>	that explains why, that is the reason
<i>ös sa et, sa et</i>	then, and then
<i>kag, kanig, kasun</i>	like, as if
<i>köchangka</i>	still, for all that
<i>kecheng, et kecheng</i>	then, and then
<i>ken</i>	and, with
<i>kö't</i>	then, following
<i>mampai</i>	therefore
<i>mo, mo saia, ko saia</i>	if
<i>mokötai, tai</i>	because, for
<i>mo lang</i>	lest, for fear
<i>nai mötachi, mötachi</i>	but
<i>paimo</i>	or
<i>sia nan</i>	that is why, therefore
<i>sok ed</i>	if
<i>ta, ta asup</i>	that, in order that
<i>enkana</i>	as far as, until
<i>ta kö la</i>	lest
<i>ulai</i>	although, even if
<i>ya</i>	and
<i>mo adi angkai</i>	unless

*Agka kö't* implies a correction of what has been said; it is stronger than "but" and rather like "and all the time," "and after all," etc., sometimes showing surprise at the way a matter has turned out.

### EXAMPLES

<i>Kanak mo maid ka isna, agka kö't wadai ka.</i>	I thought you were not here, but here you are.
<i>Kanak mo fananig nan kutue-las, agka kö't chadchakoag.</i>	I thought the beans were small, but after all I see that they are large.
<i>Kanak mo nafakas nan fanga, agka kö't igai.</i>	I thought the jar was broken, but it was not after all.

## EXAMPLES—continued

<i>Si Challug kanana'n manak-cho, agka kö't tumotokcho angkai.</i>	Challug said he would get water, but he is just sitting still.
<i>Kanam en fantaiam nan afong, agka kö't nasöyip ka.</i>	You said you would guard the house, and instead of that you went to sleep.
<i>Kanana en igai nentafun, agka kö't nentafun.</i>	He said he did not hide, but he was hiding all the time.
<i>Kanak mo igai kakoos nan kain agka kö't nakoos.</i>	I thought the wood had not gone down the slide, and there it was in the water all the time.
<i>Kanak mo sika nan inakasaki id ugka, agka kö't faken ka.</i>	I thought it was you to whom I gave medicine yesterday, and it was not you at all.

Akös, "also."

## EXAMPLES

<i>Yalim nan payong ya nan kapote akös.</i>	Bring the umbrella and the raincoat also.
<i>Wadai paköi ya wadai akös finayo.</i>	There is palay, and there is pounded rice also.
<i>Nisakau-ak sak-et akös chong-auen nan sipingko.</i>	I fell down and lost my money too.
<i>Maid akös kanencha.</i>	(They have also no food.) They have no food either.
<i>Adiak umöi, adi akös umöi si ina.</i>	I am not going, neither is my mother.

Akös with a negative particle gives an expression for "either" and "neither."

*Amfuyaka pöt.* This may be translated "that explains why, that must be why, the reason."

## EXAMPLES

<i>Insakit nan sikim, amfuyaka pöt si igaiko inmali.</i>	You hurt your foot, that explains your not coming.
<i>Amfuyaka pöt si adi fumi-chang tai maid pöt petelolio.</i>	The reason it does not burn may be because there is no petroleum.
<i>Amfuyaka pöt si enfukafukau-ak ya maid ka.</i>	That explains why I called and called and you were not (here).

*Issa et, sa et* (see Adverbs.)

*Kag, kanig, kasun,* "as if." The pronominal endings of the verb are transferred to these conjunctions.

## EXAMPLES

<i>Lumayau kayu ai kagkayu umögiet.</i>	You run away as if you were afraid.
<i>Enaka nan anochim ai kag naowat.</i>	Your brother cries as if he were hungry.
<i>Nan ila na ya kag umögiet.</i>	He looks as if he were afraid.
<i>Kagkayu nakimit tai adiyu ilaen nan kipan.</i>	It is as if you were blind that you do not see the knife.
<i>Ilunlunöicha ai manalan tai kagcha nablai.</i>	They walk slowly as if they were tired.
<i>Angsan nan lifoo ai at kasun enochan.</i>	There are many clouds as if it might rain.
<i>Adicha sumfat ai kasuncha adi makadngö.</i>	They do not answer as if they did not hear.
<i>Abafulinget ai kasuncha maschöm.</i>	It is dark as if night were coming on.
<i>Ma-angocha nan ananak ai kagcha enlallaiad.</i>	The children laugh as if they were happy.

*Kecheng, köt* (see Adverbs).

*Köchangka* "still," used with *ulai*, "although," to introduce a complementary clause.

## EXAMPLES

<i>Ulai mo angsan nan öwös-mo, köchangka köt ai malat-nganka.</i>	Though you have many blankets, still you are cold.
<i>Ulaimo igaimo inaton nan fanga, köchangka köt ai mafakas taimo lang maek-chag nan fato ya mitneng.</i>	Even if you did not move the jar, still it would have been broken, for very likely a stone would have fallen and hit it.

*Mampai*, "so, therefore."

*Sia mampai*, with verbal noun, "that is the reason, that is why." *Mampai* follows the verb it modifies.

## EXAMPLES

<i>Namatik nan kampana, et-sumköpkayu mampai isnan iskuelaan.</i>	The bell has rung, so go into school.
<i>Linmayau nan kafayo, önka mampai ai mangapaiaw.</i>	The horse has run away, so go and catch him.
<i>Öm ilaen mampai nan afong ai natokang.</i>	Go then and see the house that was overturned.
<i>Lapasuam mampai nan losab tai Savfacho.</i>	Scrub the floor because it is Saturday.
<i>Chalusam mampai nan fufun-yakan, tai mo't lang wadai mafunayakan mo umali's Pachi.</i>	Clean the font then, for perhaps there may be a baptism when the Father comes.

## EXAMPLES—continued

<i>Umöikayu mampai manakati, tai umali's mistolo.</i>	Go and get sakati, for the teacher is coming.
<i>Chachama nan ochan, sia mampai nan nentötöönmi ad Tallufi.</i>	It rained very hard, that is why we stayed at Tallufi.
<i>Nanganak id k'auni, sia mampai nan adik menlaiachan ai mangan adwani.</i>	I ate just now, that is why I do not want to eat now.

*Mo, mo saia, ko saia, "if;" mo saia* often implies a wish.

## EXAMPLES

<i>Mo maid ochan, umöiak is missuyau.</i>	If it does not rain, I shall go this afternoon.
<i>Mo laichim, mifuigka ken sa-ken.</i>	If you like, you may go with me.
<i>Ensifugkayu mo nalango nan mola.</i>	Water the plants, if they are dry.
<i>At-alaek nan payong, mo enochan.</i>	I will get the umbrella, if it rains.
<i>Mo saia umali's ama!</i>	If (I wish) my father would come!
<i>Mo saia enochan!</i>	If it would only rain!
<i>Mo saia nan piki ya tumufo!</i>	If the corn would grow!
<i>Mo sa! igai katöi nan si inam!</i>	If your mother were not dead! (That is, I am sorry she is dead.)
<i>Umöiak isnan afongmo, mo wadai nasakit.</i>	I will go to your house, if there is any one sick.
<i>Mo saia wai kagawis ai falat lumakoak.</i>	If there were good bananas, I would buy some.

*Mo, "than."*

## EXAMPLES

<i>Nan limak ya anancho mo nan limam.</i>	My hand is longer than yours.
<i>Nannai ai lolo ya asastik mo nan ibana.</i>	This stick is shorter than the other.
<i>Mafikfikas-ka mo saken.</i>	You are stronger than I.
<i>Nan kafayom ya kagagawis mo nan kafayon Pael.</i>	Your horse is better than Pael's horse.

*Mo lang, ket lang* "lest, for fear that." Sometimes the expression is introduced by *ta*; sometimes it is *mo (e)t lang*.

## EXAMPLES

<i>Tolfekam nan önöb, ta ket lang wai taku's sumköp.</i>	Lock the door for fear some one might enter.
<i>Igtok nan paköi tamo lang kanen si otut.</i>	I will take care of the palay lest the rats eat it.

## EXAMPLES—continued

<i>Aditaku umöi id Fontok, ta mo lang wadai nagchai.</i>	We are not going to Bontoc, for fear there may be a landslide.
<i>Öm id ilaen nan kinnau, mo lang wadai nagchai.</i>	Go and look at the brook, for there may have been a slide.
<i>Tangfam nan fintana ta ket lang sumköp nan kalupati.</i>	Close the window, so that the pigeons may not fly in.
<i>Tangfam nan fanga, ta ket lang ngomaag nan makan.</i>	Cover the jar, so the rice may not spoil.
<i>Patöiem nan apui, ta ket lang mapuuan nan afong.</i>	Put out the fire, lest the house be burned.
<i>Umöikayu mampai ai mangala isnan kaiu ad wanga, ta mo't lang ma-anud, tai cha umali nan chanum.</i>	Go and get the wood at the river, for it may be carried away, for the water is coming.

*Mokötai or tai, "because, for."*

## EXAMPLES

<i>Adiak makachalan, mokötai napilai-ak.</i>	I cannot walk, because I am lame.
<i>Inmalicha idugka, mokötai nalpas nan iskuela.</i>	They came yesterday, because school was over.
<i>Tinangfak nan önöb, mokötai lateng-ya.</i>	I closed the door, because it is cold.
<i>Entagtag si Pochis, tai enochan.</i>	Pochis runs, because it rains.
<i>Adi umali's Pak-iu, tai adina laichin.</i>	Pak-iu is not coming because he does not want to.
<i>Sumaakayu, tai naschöm.</i>	You go home, for it is night.
<i>Chaanko inyai nan falat, tai igai naum.</i>	I did not bring the bananas, because they are not ripe.
<i>Inisköpko nan öwös, tai nalango.</i>	I took in the blanket, because it was dry.
<i>Kumaanak, mokötai nasakit si ina.</i>	I am going away, because my mother is sick.

*Naimötachi; (nai möt achi) "but, however."*

## EXAMPLES

<i>Inanaanapko nan otut, naimötachi linmayau.</i>	I hunted for the rat, but it ran away.
<i>Laichik ai mifuig ken sika, naimötachi wadai chunnoek isna.</i>	I should like to go with you, but I have work to do here.
<i>Si Ia laichina ai umali, naimötachi ipawan amana.</i>	Ia wants to come, but his father forbade him.



## EXAMPLES—continued

<i>Sinedko nan ananak, naimöt-achi igaicha inmali.</i>	I waited for the children, but they did not come.
<i>Adi tumufo nan piki, naimöt-tachi tumofo nan kotuelas.</i>	The corn does not grow, but the beans do.
<i>Maid finayo, naimötachi wadai safug.</i>	We have no rice, but we have millet.

*Paimo, "or."*

## EXAMPLES

<i>Umyalika's itlug paimo toki.</i>	Bring eggs or camotes here.
<i>Umalika is wakas, paimo is kasin wakas.</i>	Come to-morrow or the day after.
<i>Sino nan inmali, si Infang paimo nan yunana ai fapai?</i>	Who came, Infang or her sister?

*Sia nan, "that is why;"* used with verbal nouns.

## EXAMPLES

<i>Nisakau-ak, sia nan napilai-ak.</i>	I fell down, that is why I am lame.
<i>Naowatcha, sia nan mangana-ancha is adadacha.</i>	They are hungry, that is why they eat so much.
<i>Faiachak nan otangko, sia nan inaliak.</i>	I am going to pay my debt, that is why I have come.
<i>Nensösönget si Toyab, sia nan kinmaanana.</i>	Toyab was angry, that is why he went away.
<i>Maid iskuela adwani, sia nan sumaaan nan ongang-a.</i>	There is no school to-day, that is why the boys go home.

*Ta, "that;" ta asup, "in order that;" ta kö la, "that not, lest."*

## EXAMPLES

<i>Iniskipko nan finayo, ta maid maiwasit.</i>	I took in the rice, so that none should be spilled.
<i>Yalim nan salop, ta salopenmi nan fakas.</i>	Get the salop, that we may measure the rice.
<i>Ennaka's safon, ta lavfaak nan talapo.*</i>	Give me some soap, that I may wash the cloth.
<i>Finmanguncha issan wiwiit, ta asupya maligwat cha.</i>	They got up very early, in order to start away.
<i>Umöikayu amin, ta asup ya umanai nan kaiu.</i>	All of you go, so that there may be enough wood.
<i>Ifaagmo ken ama, ta kö't la umali's na.</i>	Tell my father, so that he may not come here.
<i>Meyam, ta kö kat la misakau.</i>	Be careful, lest you fall.

*Ulai, "although, even if."*

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\* This sentence contains three Spanish words affected by Igorot pronunciation; namely, *jabon* (*safon*), *lavar* (*lavfa-ak*), and *trapo* (*talapo*).

## EXAMPLES

<i>Umöiak, ulai maid payongko.</i>	I am going, though I have no umbrella.
<i>Isachötña ai enchuno, ulai na-blai.</i>	He keeps on working, even though he is tired.
<i>Ulai wadai öwösmi, malatngan kami-kayet.</i>	Although we had blankets, we were cold.
<i>Umalaka's manok, ulai fanig.</i>	Get a chicken, even if it is small.
<i>Ulai mo sia sa, adik laichin ai entötöö'sna.</i>	Even if that is so, I do not want to stay here.

*Ya* (sometimes *ken*), "and."

## EXAMPLES

<i>Nan midchiko ya nan asawana.</i>	The doctor and his wife.
<i>Inyalik nan piki ya nan itlug.</i>	I brought corn and eggs.
<i>Inmalika ya inilam nan afongmi.</i>	You came and you saw our house.
<i>Si Pedro finmala ya nentafun.</i>	Peter went out and hid.

*Ken* is used instead of *ya* (a) to connect proper nouns, or titles used as such, and (b) in the construction in which the pronominal ending *cha* or personal pronoun precedes the verb (see Personal Pronouns).

## EXAMPLES

<i>Umalicha Komicho ken Aniktol.</i>	Komicho and Aniktol are coming.
<i>Ento cha Laolao ken Toyab?</i>	Where are Laolao and Toyab?
<i>Na-ai, cha Falnao ken asawana.</i>	Here are Falnao and his wife.
<i>Cha finyachol ken midchiko ya nan ananakcha.</i>	The governor and the doctor and their children.
<i>Chakayu ken Maria tumokcho-kayu.</i>	You and Maria sit down.

*Enkana* is or *ad*; contracted to *enkana's*, *enkana'd*, "as far as, until."

## EXAMPLES

<i>Entötöö-kami isna enkana's maschöm.</i>	We shall stay here until night.
<i>Inmöi-cha enkana'd wanga.</i>	They went as far as the river.
<i>Nentagtag nan kafayo enkana'd Alab.</i>	The horse ran to (as far as) Alab.
<i>Enkana adwani maid sakit-ko.</i>	I was not sick until to-day.
<i>Umileng-ka enkana's alian nan si amam.</i>	Rest until your father comes.

## EXAMPLES—continued

- Enchuno-ak enkana's tangan* I will work until mid-day.  
*si akiu.*
- Paksakai-cha enkana'd lang-* They will ride as far as the bridge.  
*tai.*
- Manalan-ak enkana's mangi-* I will walk until I see the mail-  
*lak isnan komolyo.* carrier.

*Mo adi angkai* (if not only) stands for “unless.”

## EXAMPLES

- Umöi-ak is wakas, mo adi ang-* I shall go to-morrow, unless it rains.  
*kai enochan.*
- At-matöi, mo adi angkai umöi* He will die, unless he goes to the  
*is ispital.* hospital.
- Adi-kayu ma-lagfu, mo adi-* You will not be paid, unless you  
*kayu angkai enchuno.* work.
- Mo adim angkai ilaen nan* Unless you see our companion, do  
*kadwan, adika umöi.* not go.
- Adi ankai mangan, mo adi* He will not be given food, unless he  
*fumachang.* will help me.

## THE INTERJECTION

Interjections are freely used by Igorots. Most of them are spoken with an expression and intonation that tell their meaning.

Some of them are sounds that cannot be shown in writing, and the spelling in many cases is tentative.

### COMMON INTERJECTIONS

<i>Achi, ma-achi!</i>	Certainly! Indeed!
<i>Adu!, adu chi!</i>	Enough! Stop!
<i>Agas! agas chi!</i>	Enough! Stop!
<i>Ai-e man!</i>	(Urgent, when not receiving attention.)
<i>Ai öt!</i>	All ready! Go ahead!
<i>Ai yu!</i>	What a waste!
<i>A-na-na! a-na-na-na!</i>	(Cry when hurt or teased.)
<i>Anen! (No!, for this, in Tukukan.)</i>	(To call attention.) Say!
<i>Asöm!</i>	(Disapproval.) Take that!
<i>Chöi!</i>	There! There it is! That is right!
	(Satisfaction.)
<i>Fayau!</i>	(Negative; child's expression.)
<i>Na! (very short)</i>	Why, there it is! (Surprise.)
<i>Na öi!</i>	(Surprise; pleasure.)
<i>Ocho!</i>	(Contempt, disgust, displeasure.)
<i>Oi, oi!</i>	Here! Look here!
<i>T-do, or d-to!</i>	(Surprise.)
(o very short)	
<i>Um-asöl!</i>	For shame!

The exclamatory particles *kaya! man!* and *mo!* are not used alone, but give peculiar emphasis at the end of a remark.

### EXAMPLES

<i>I-ka kaya!</i>	Come here! (Imperative.)
<i>Ennaka's kispolo! Kispolo kaya!</i>	Give me some matches! Matches, I say!
<i>Könnnek man!</i>	Be quiet!
<i>Adi, man!</i>	No, indeed!
<i>Tekwafam! Tekwafam man!</i>	Open the door! Open, I say!

*Mo* seems to imply a sort of impatience, with surprise.

## EXAMPLES

<i>Kö ka adi umali, mo?</i>	Aren't you coming? Why don't you come?
<i>Na-ai nan kafayom, mo!</i>	Why here is your horse, didn't you know it!

Some exclamatory expressions are formed by prefixing *ka* to the reduplicated root.

## EXAMPLES

<i>Ka-sö-sögang!</i>	What a pity! How sad!
<i>Ka-so-songet!</i>	How vexing!
<i>Ka-lallaia!</i>	How delightful!

In this connection attention may be called to a new publication (1915) of use to students of language, *General Phonetics for Missionaries and Students of Languages*, by G. Noel-Armfield. W. Heffer, Cambridge. Reviewed in the publication of the British and Foreign Bible Society, Manila.

## THE PARTICLE

Particles enter largely into the construction of the Igorot language; for example, in the composition of verbs, in adverbial and other phrases, and, separately, in modification and emphasis of statements. Three classes of particles will be considered here: A. Affirmative, B. Negative, C. Interrogative.

### A. Affirmative particles.

<i>õi</i>	yes
<i>põt</i>	affirmative, corroborative
<i>sia na, sia sa</i>	yes, that is so, just so
<i>sia chi, sia</i>	
<i>kai man, sia</i>	
<i>mampai, sia põt</i>	
<i>chi</i>	that is so, you are right
<i>tegwa</i>	
<i>tötöwa</i>	
<i>ya</i>	indeed, truly, used at end of sentence; more or less emphatic

1. *õi* is the simple "yes." It is not much used. Even the Ilokano particle *oen*, "yes," is more commonly used than *õi*, for the simple answer, but it is more usual to give an affirmative reply by repeating the verb of the question.

#### EXAMPLES

<i>Kumaan-ka adwani?</i>	Are you going now?
<i>Kumaan-ak.</i>	Yes. (Literally, I am going.)
<i>Alaem ngen nan payong?</i>	Will you get the umbrella?
<i>Alaek.</i>	Yes. (I get, will get it.)
<i>Laichinyu nan manok?</i>	Do you want the chickens?
<i>Laichinmi.</i>	Yes. (We want.)

2. *Põt* is untranslatable. It is partly explanatory, partly emphatic, and very often implies a reference to some previous thought or conversation.

#### EXAMPLES

<i>Sia põt sa nan panyo ai in-ana anap-ko!</i>	That is the very handkerchief I have been looking for!
<i>Sia ngen na nan panyo ai chin-nongaumo? Sia põt sa ya.</i>	Is this the handkerchief you lost? Yes, that is it.

## EXAMPLES—continued

<i>Faken pöt chi.</i>	That is not it.
<i>Sia pöt nannai nan enlako is-nan finayo.</i>	That must be the man who sells rice.
<i>Ngag nan akalan nan anak-mo?</i>	What is your child crying for?
<i>Sia pöt nan en-akalana tai kinana nan lalaya.</i>	She must be crying because she got some pepper in her mouth.
<i>Sia pöt chi nan kafayon Tomas.</i>	That is Tomas's horse. (The one I told you about: now you see it.)
<i>Ento nan ananak Tongyufin?</i>	Where are Tongyufin's children?
<i>Umalicha pöt ai eniskueta is wakas.</i>	They will surely come to school tomorrow.

3. *Sia chi, sia na, sia kai man*, and like combinations are commonly used in agreement or endorsement of what has been said.

## EXAMPLES

<i>Anochim ngen chi? Sia chi.</i>	Is that your brother? It is.
<i>Sia chi? Sia.</i>	Is that right? That is right.
<i>Chachama nan ochan. Sia mampai-ya.</i>	It is raining hard. It is, indeed.
<i>Awai nget nannai nan kapös mo. Sia sa.</i>	Perhaps this is your cotton. Yes, that is it.
<i>Umilengka'sna. Sia chi.</i>	You rest here. Ah, that is good.
<i>Kagawis nan akas ai nai. Sia kai.</i>	This medicine is very good. Yes, it is.
<i>Aikö nan afongyu nan napuan? Sia chi. Sia pöt ya.</i>	Was it your house that was burned? Yes, it was that.

4. *Tegwa* is used to declare that the speaker has been in error, mistaken, forgetful, and accepts correction.

## EXAMPLES

<i>Nalichongka ai mangowas is-nan facho. Tegwa!</i>	You forgot to wash the cloth. So I did!
<i>Savfacho adwani. Faken, Chominko adwani. Chominko tegwa!</i>	To-day is Saturday. No, it is Sunday. That is so, it is Sunday.
<i>Si Fanged ya umali. Faken na's Fanged, sia yunana. Sia tegwa.</i>	Fanged is coming. That is not Fanged, it is his brother. You are right.

5. *Tötöwa* means "certainly, surely, truly;" literally, "it is true." It is sometimes used as an assent to correction, like *tegwa*.

## EXAMPLES

<i>Umalika ai tötöwa is wakas?</i>	Will you be sure to come to-mor-
<i>Tötöwa.</i>	row? Yes, I will surely come.
<i>Aiköcha linmayau? Tötöwa-</i>	Did they really run away? They
<i>ai limayaucha.</i>	really did; it is true.
<i>Ngaag nan inangnem tai in-</i>	It was bad of you to spill the rice.
<i>wasitmo nan finayo. Tötö-</i>	Yes it was, it was bad.
<i>wa ya, ngaag tötöwa.</i>	
<i>Aidikayu ngen cha enfang-</i>	Are you not gambling? We truly
<i>king? Adi-kami, tötöwa.</i>	are not.
<i>Aiköcha sinagi? Tötöwa.</i>	Are they brothers? Certainly.

6. *Ya*, used at the end of a sentence, is slightly emphatic. It seems almost necessary to a complete short statement.

## EXAMPLES

<i>Kawis ngen nan falat? Ka-</i>	Are the bananas good? Yes, very
<i>wis ya.</i>	good.
<i>Kinmaan ngen si Komicho?</i>	Did Komicho go? Yes, he went.
<i>Kinmaan ya.</i>	
<i>Ento kai nan kispolo? Mal-</i>	Where are the matches? All gone.
<i>pas ya.</i>	
<i>Nangkai ngen nan chunnoem?</i>	Is your work finished? Yes, it is
<i>Nangkai ya.</i>	all finished.
<i>Na-oto ngen nan toki?</i>	Are the camotes cooked? Yes, they
<i>Na-oto ya.</i>	are cooked.

## B. Negative particles.

<i>Adi.</i>	No, not.
<i>Igai.</i>	No, not. (For past tense.)
<i>Chaan.</i>	No, not. (Signifying incompleteness.)
<i>Faken.</i>	No, not. (Emphatic, used in contradiction to what has been said.)
<i>Fayau, adi fayau, faken fayau.</i>	(A child's expression, meaning, "What I say is not really true; I am fooling you;" or, "over the left.")
<i>Kolang.</i>	There is lacking.
<i>Maid.</i>	No; there is not; nothing.
<i>Paat.</i>	(Used to strengthen negative assertion, as "not at all.")
<i>Teuan.</i>	I don't know. (Said with indifference, as if saying, "I don't know and I don't care.")

1. *Adi* and *igai*. *Adi* is the ordinary negative particle; *igai* is its form for the past tense. It is much more frequently used than *öi*, "yes." In the negative conjugation of verbs *adi* and *igai* are auxiliaries, taking the pronominal endings.



## EXAMPLES

<i>Adik laichin.</i>	I do not want (to).
<i>Adika umali. Adiak.</i>	Do not come. I will not.
<i>Umögiet-ka ngen? Adil</i>	Are you afraid? No!
<i>Adikami mangan adwani.</i>	We will not eat now.
<i>Masöyipkayu isna? Adi, or, adikami.</i>	Do you sleep here? No.
<i>Igaina sinakachan nan losab.</i>	He did not sweep the floor.
<i>Igaicha kumaan.</i>	They did not go away.
<i>Nalango ngen nan fachom? Igai.</i>	Is your coat dry (dried)? No.
<i>Inilayu nan solchacho? Igai, or igaimi.</i>	Did you see the soldier? No.
<i>Igai finmangon si ama.</i>	My father has not waked up.

2. *Chaan* is often used instead of *adi*. It implies incompleteness. It also takes the pronominal endings.

## EXAMPLES

<i>Chaan na-oto nan piki.</i>	The corn is not (quite) cooked.
<i>Chaan-ak nangan.</i>	I have not eaten. (That is, I have not finished, am still eating.)
<i>Chaanko sinivfukan nan amin ai nitanim.</i>	I have not finished watering the plants.
<i>Kaat nan ananak ai chaan in-mali? Akit nan chaan.</i>	How many children have not come? A few.
<i>Chaan-a kinan amin.</i>	He has not eaten all.
<i>Chaanmi chinno.</i>	We have not worked. (That is, we have not finished working.)
<i>Chada-an na-oto nan ischa.</i>	The meat is not thoroughly cooked.
<i>Twa ai kafayo nan chaan in-minum.</i>	Two horses have not yet drunk.
<i>Inminum nan kafayok? Cha-an.</i>	Has my horse drunk? No.

3. *Faken* is used in an emphatic denial, often in contradiction of what has been said. The pronominal endings follow *faken*.

## EXAMPLES

<i>Faken-ak is nangal-a isnan solat.</i>	It was not I who took the letter.
<i>Faken-kayu Ikolot.</i>	You are not Igorots.
<i>Faken sa is ngatsanko.</i>	That is not my name.
<i>Faken sa is kippöian nan kaiu.</i>	That is not the place to put the wood (do not put it there).
<i>Aikö sika nan nangaiu? Faken-ak.</i>	Was it you who got the wood? Not I.
<i>Faken-ko sagen chi.</i>	I am not a neighbor of his.

## EXAMPLES—continued

- |   |                                    |
|---|------------------------------------|
| <i>Faken sa is akas si kollid.</i>          | That is not the medicine for itch. |
| <i>Nannai nan fachom. Faken, faken chi!</i> | Here is your coat. No, not that!   |
| <i>Si Fanged nan mifuig ken saken.</i>      | Fanged is going with me. No, not   |
| <i>Faken siv Fanged, si Awakan.</i>         | Fanged, Awakan.                    |

4. *Fayau*, a child's expression, used in fun. (It must be used with another negative.)

## EXAMPLES

- |   |                                   |
|---|-----------------------------------|
| <i>Adi fayau! Faken fayau!</i>                | It is not true!                   |
| <i>Nadchongau nan katsatimko. Igai fayau!</i> | My needle is lost. No, it is not! |

5. *Kolang* means "there is not," in the sense of "there lacks, is wanting."

## EXAMPLES

- |  |                                  |
|--|----------------------------------|
| <i>Kolang sid twa ai siping.</i>       | Two cents are lacking.           |
| <i>Kolang nan tolfek nan önöb.</i>     | The door-key is not here.        |
| <i>Kolang nan asin.</i>                | We need salt. (Salt is wanting.) |
| <i>Kolang nan suppli.</i>              | There is not enough change.      |
| <i>Kolang nan finayo.</i>              | The supply of rice is low.       |
| <i>Adicha en-kolang isnan iskuela.</i> | They are not absent from school. |

6. *Maid* means "there is not, there are not," like the Spanish *no hay*. It is often used in answering "no."

## EXAMPLES

- |   |  |
|---|--|
| <i>Wadai chanum? Maid.</i>                | Is there any water? There is not. (No.)                                  |
| <i>Wadai makaiad is makan? Maid.</i>      | Is there any rice left? There is none.                                   |
| <i>Inilam nan solchacho? Maid inilak.</i> | Did you see the soldiers? No, I saw none. (There was none of my seeing.) |
| <i>Iryalin Toyab nan manok? Maid.</i>     | Did Toyab bring a chicken? No. He brought nothing.                       |
| <i>Wada's Pablo? Maid sina.</i>           | Is Pablo here? No, not here.   |

7. *Paat*, "at all," is used to strengthen a negative assertion.

## EXAMPLES

- |                           |                          |
|---------------------------|--------------------------|
| <i>Adi paat maka-ila.</i> | He cannot see at all.    |
| <i>Adi paat enochan.</i>  | It does not rain at all. |

## EXAMPLES—continued

<i>Maid paat inilak is manok.</i>	I did not see any chickens at all.
<i>Adik paat laichin.</i>	I do not like it at all.
<i>Maid paat inalana ad Kayan.</i>	He did not bring anything at all from Kayan.
<i>Igaicha paat nangaiu.</i>	They did not go at all for wood.

8. *Tiu-an* is a common expression for "I don't know." It is said with indifference or carelessness.

## EXAMPLES

<i>Ngag nan laichin nan fapai ai nai? Tiuan!</i>	What does this woman want? I don't know, nor do I care.
<i>Ento nan sakad? Tiuan.</i>	Where is the broom? I don't know.
<i>Wadai paköi? Tiuan.</i>	Is there any palay? I don't know; it's nothing to me.
<i>Sino nan namakas isnan fin-tana? Tiuan!</i>	Who broke the window? I don't know.

C. Interrogative particles. *Aikö*, *ngen*; used to introduce questions. *Ngag*, *ngag nan*, "why;" in construction with verbal noun. *Nan*, "what." *Ngagön*, *ön*, "why;" used as auxiliary to verb. *Ya*, "then what?"

1. *Aikö* is untranslatable, being the mark of a question. It often implies negation or contradiction, or may presuppose the answer "no." *Aikö* takes the pronominal endings of the verb. The tone of voice often conveys the meaning of *aikö*.

## EXAMPLES

<i>Aiköcha umali?</i>	Are they coming? (A simple question.)
<i>Aiköcha umali?</i>	Are they coming, indeed? Who says they are coming?
<i>Aiköna ilako nan fotogna?</i>	Will he sell his pig? Do you suppose he will ever sell it?
<i>Aikö wai yunak?</i>	Why should you suppose I have an older sister?
<i>Aiköcha solchacho?</i>	Are they soldiers? Not at all.
<i>Aiköak Iloko?</i>	Do you take me for an Ilokano?
<i>Aikötaku umögiat?</i>	Who says we are afraid?
<i>Aikö adi kawis nan enchu-noan?</i>	Is it not good to work?

2. *Ngen* merely indicates a question. It is very commonly used, though not necessary. Both *aikö* and *ngen* may be used in one question.

## EXAMPLES

<i>Umalikayu ngen is wakas?</i>	Will you come to-morrow?
<i>Sino ngen nan in mali?</i>	Who was it that came?
<i>Ngag ngen nan anapem?</i>	What are you looking for?
<i>Wadai ngen payongmo?</i>	Have you an umbrella?
<i>Maid ngen ilakom?</i>	Have you nothing to sell?

3. *Nan* is often used when a repetition or explanation is desired, as we say "What? What do you mean?" It is spoken with a sort of pause or tone of incompleteness, as if the speaker were repeating what has been said, as far as possible: *Nan?* "The? You said?"

*Ngag nan*, *ön*, and *ngagön*, with special constructions, enable one to ask "Why?". There is no single Igorot word for "why," but the Ilokano *apay* is sometimes used. *Ngag nan* requires the verbal noun.

## EXAMPLES

<i>Ngag nan kumaanana?</i>	Why does he go away? (Literally, what the his going away?)
<i>Ngag nan mamaikam isnan aso?</i>	Why do you beat the dog?
<i>Ngag nan entötöiancha ischi?</i>	Why do they stay there?
<i>Ngag ngen nan nangisaachan-yu isnan chanum issa?</i>	Why did you put the water there?

4. *Ngagön* and *ön* are auxiliaries, taking the pronominal endings of the verb. This use gives the meaning of "why?" They are not used alone.

## EXAMPLES

<i>Ngagöncha atonen nan fato?</i>	Why do they move the stones?
<i>Ngagönkayu masösöyip?</i>	Why are you always sleeping?
<i>Ngagön ilayau Komicho nan fobola?</i>	Why did Komicho run away with the ball?
<i>Ngagönka öntagtag?</i>	Why do you run?
<i>Ngagöna adi alaen nan manok?</i>	Why does he not get the chicken?
<i>Ngagöm kaanin nan kolon?</i>	Why do you take away the grass?
<i>Önka adi umali?</i>	Why do you not come?
<i>Önkayu enoto adwani?</i>	Why do you cook now?
<i>Önkayu umögiet?</i>	Why are you afraid?
<i>Öncha adi enchuno ai?</i>	Why do they not work?

5. *Ya*. The particle *ya* is used in a special way as an interrogative. When the answer to a question is not what was expected, one may say *Ya?* as if to say, "What then?" demanding explanation.

## EXAMPLES

<i>Nalpoka id Tukukan?</i>	<i>Adi.</i>	Are you coming from Tukukan?
<i>Ya?</i>		No. Where from then?
<i>Manakcho kayu ngen?</i>	<i>Adi-</i>	Are you going for water? No.
<i>kami. Ya?</i>		What then? Account for yourselves.
<i>Ngag nan entötöö isnan topil-</i>		What is in your basket? Camotes?
<i>mo? Toki? Adi. Ya?</i>		No. Well, then what?
<i>Anapem ngen nan anakmo?</i>		Are you looking for your child?
<i>Adi. Ya?</i>		No. What are you doing then?

D. Mention may here be made of some particles much used in everyday speech.

1. *Anuka*. An untranslatable word habitually employed when the speaker does not know what to say, or does not wish to give information. It is constantly used, frequently with no intention to delay or deceive, but merely as a habit. Sometimes it is equivalent to the English "What's-his-name?" "What-do-you-call-it?"

## EXAMPLES

<i>Ngag nan ngatsanmo?</i>	What is your name?
<i>Ngag nan ngatsan-ko? nan-</i>	My name is—is—Kaplaan.
<i>anuka—nan ngatsan-ko—</i>	
<i>ya—anuka—ya—nan—ngat-</i>	
<i>san—ko—anuka—Kaplaan.</i>	
<i>Umalî's—anuka—Tangtang.</i>	Comes Tangtang.
<i>Inilak sanchöi—anuka—chi—</i>	I saw the—soldier.
<i>anuka sanchöi solchacho.</i>	
<i>Ngag sa? Anuka—safug.</i>	What is that?—Oh—millet.
<i>Sino nan nangyai isnan fotog?</i>	Who brought the pig? Oh, what's-
<i>Si—anuka—anuka—Awa-</i>	his-name—Awakan.
<i>kan.</i>	

2. *Ai*, or *ai-e*, is used in many ways. With *man*, as a sort of pleading, or reproach; urgent (see Interjections).

## EXAMPLE

<i>Ai-e man!</i>	Ah, please do! Do come along!
	How can you be so mean?

*Ai* is often used at the end of a sentence, without adding any distinct meaning.

## EXAMPLES

<i>Ento pai si Kaiappan ai?</i>	Where is Kaiappan?
<i>Adi umögiat ai.</i>	He is not afraid.
<i>Nannai nan kispolo ai.</i>	Here are the matches.

3. *Kai* is more or less emphatic or corroboratory.

## EXAMPLES

<i>Sia kai man.</i>	That is so.
<i>Ento kai katsaiumko?</i>	Where can my needle be?
<i>Ento kai si Tagla?</i>	Where is Tagla?
<i>Ento kai si—anuka—si Aiai?</i>	Where is—Aiai?

4. *Man* has been mentioned among interjections. It is used in other than exclamatory sentences, for emphasis, and appears to be almost indispensable.

## THE VERB

### CLASSIFICATION

The Igorot verbs, like the Ilokano, and probably other Malay verbs, fall naturally into two groups. These may be distinguished as (1) Active and Passive, or (2) Personal and Possessive. Active and passive are the older terms found in Spanish-Ilokano grammars and elsewhere; personal and possessive are the terms used by Seidenadel in his work on the Bontoc-Igorot language, and will be adopted here, as more significant and descriptive.

A. Inflection. All verbs are inflected in three persons, three numbers, and in the following moods and tenses:

Indicative mood.

Present tense.  
Past tense.

Continuous tense.  
Future tense.

Infinitive mood.

Simple infinitive.

*Mang* form of infinitive.

Participles.

Present or future passive.

Past.

*Mang* form, or verbal noun.

Agent.

Action, cause, condition.

B. Conjugation. The verbs may be arranged in four groups, called the first, second, third, and fourth conjugations. Personal verbs are of the first conjugation; possessive verbs are distributed among the second, third, and fourth.

### PERSONAL VERBS

A. Form. Personal verbs are made up of a root and affixed particle affecting the meaning of the word. The particles thus used are *aka*, *asi en*, *ka*, *ma-an*, *maka mang* (*ma*, *men*), *miki*, and *um*. Most of such verbs are intransitive.

B. Inflection. In inflection the subject follows the verb. In the case of personal verbs, the subject is the suffix of the personal pronoun.

The inflection of a verb of the first conjugation is shown in the following paradigm; verb, *Umöi-ak*, "I go" (root, *öi*; affix, *um*).

## INDICATIVE MOOD

Present tense.		Continuous present tense.	
Sing.	<i>um-öi-ak</i> , I go <i>um-öi-ka</i> , thou goest <i>um-öi</i> , he goes		<i>cha-k umöi</i> , I am going <i>cha-ka umöi</i> <i>cha umöi</i>
Dual.	<i>um-öi-ta</i> , we (two) go		<i>cha-ta umöi</i>
Plu.	<i>um-öi-taku</i> <i>um-öi-kami</i> <i>um-öi-kayu</i> <i>um-öi-cha</i>		<i>cha-taku-umöi</i> <i>cha-kami-umöi</i> <i>cha-kayu umöi</i> <i>cha-cha umöi</i>
Past tense.		Continuous past tense.	
Sing.	<i>in-möi-ak</i> , I went <i>in-möi-ka</i> <i>in-möi</i>		<i>cha-k inmöi</i> , I was going <i>cha-ka in-möi</i> <i>cha in-möi</i>
Dual.	<i>in-möi-ta</i>		<i>cha-ta in-möi</i>
Plu.	<i>in-möi-taku</i> <i>in-möi-kami</i> <i>in-möi-kayu</i> <i>in-möi-cha</i>		<i>cha-taku in-möi</i> <i>cha-kami in-möi</i> <i>cha-kayu in-möi</i> <i>cha-cha in-möi</i>
Future tense.		Continuous future tense.	
Sing.	<i>at-umöi-ak</i> , I shall go <i>at-umöi-ka</i> <i>at-umöi</i>		<i>at-cha-k umöi</i> , I shall be going <i>at-cha-ka umöi</i> <i>at-cha umöi</i>
Dual.	<i>at-umöi-ta</i>		<i>at-cha-ta umöi</i>
Plu.	<i>at-umöi-taku</i> <i>at-umöi-kami</i> <i>at-umöi-kayu</i> <i>at-umöi-cha</i>		<i>at-cha-taku umöi</i> <i>at-cha-kami umöi</i> <i>at-cha-kayu umöi</i> <i>at-cha-cha umöi</i>

## INFINITIVE MOOD

*um-öi*, to go

## VERBAL NOUNS

	<i>nan umöi</i>	the one who goes
Sing.	<i>nan umöi-ak</i> <i>nan umöi-am</i> <i>nan umöi-ana</i>	my going thy going his going
Dual.	<i>nan umöi-an-ta</i>	our going
Plu.	<i>nan um-öia-an-taku</i> <i>nan um-öi-an-mi</i> <i>nan um-öi-an-yu</i> <i>nan um-öi-an-cha</i>	our going our going your going their going

Notes on the inflection of the verb given above.

1. It will be noticed that the third person singular has no pronominal ending. This is characteristic of personal verbs.

2. The so-called continuous tense is common to all conjugations. It is formed by prefixing *cha* with the pronominal ending, to the verb. It may be used with a sense of present, past, or future, with participles and verbal nouns.



3. The future tense of all verbs is formed by prefixing *at* to the present form of the verb.

4. There are several regular ways of forming the past tense. These will be described elsewhere in this book.

5. Participles do not properly belong to intransitive verbs, but rather to such transitive verbs as spring from the same root.

C. Characteristics and use of personal verbs. Verbs of this class are used:

1. When there is no direct object.

## EXAMPLES

<i>En-fasa-ak.</i>	I read.
<i>K-um-aan-ka.</i>	You go away.
<i>Umalì.</i>	He comes.

2. When the object is indefinite.

## EXAMPLES

<i>Um-ila-ka is sukat-mo.</i>	Look out for a substitute.
<i>L-um-ako-ak is falat.</i>	I am going to buy some bananas.

3. When the action is reciprocal.

## EXAMPLES

<i>Asi-fachang-ta.</i>	We help each other.
<i>Asi-katin-cha.</i>	They kick each other.

4. When the verb is used in a reflexible or subjective way.

## EXAMPLES

<i>S-um-id-ka ken saken.</i>	Wait for me.
<i>Kumaeb-ka is fachok.</i>	Make a coat for me.
<i>Umagtanka is kwak.</i>	Give me some.

5. When the action is collective:

## EXAMPLES

<i>Miki-kan ken chakami.</i>	He eats with us.
<i>Miki-kanta-taku.</i>	We sing together.

6. When the subject is to be emphasized and precedes the verb.

## EXAMPLES

<i>Saken nan nenkwa isnan aso.</i>	I am the owner of the dog.
<i>Sika nan menfantai isnan afong.</i>	You are the one who is to guard the house.
<i>Si Aniktol nan manakati.</i>	Aniktol is to get sakate.

7. When the interrogative, *sino*, is the subject.

## EXAMPLES

*Sino nan nangala isnan* Who took the mangoes?  
*manka?*

*Sino nan umali?* Who is coming?

*Sino nan men-oto?* Who is to cook?

## POSSESSIVE VERBS

Possessive verbs are transitive. In inflection the suffixes of the possessive pronouns are used, following the root. In the second and third conjugations, the suffixes *an* and *en* are attached respectively to the root, and characterize these conjugations.

A. Second conjugation. The special mark of the second conjugation is the suffix *an*. This remains unchanged in the plural forms, but in the singular is somewhat obscured by the disappearance of the letters *n*, of the suffix, and *o* of the pronominal endings *ko* and *mo*. Thus, in the inflection of the verb *kan-ak*, "I say," we find the form *kan-ak*, *kan-am*, in the present tense, evidently derived in this way, from *kan-an-ko*, *kanan-mo*. This is an example of the regular treatment in this conjugation.

Inflection of the verb *fachang-ak*, "I help."

## INDICATIVE MOOD

	Present tense.	Continuous present tense.
Sing.	<i>fachang-ak</i> (= <i>an-ko</i> ), I help	<i>cha-k fachang-an</i> , I am helping
	<i>fachang-am</i> (= <i>an-mo</i> )	<i>cha-m fachang-an</i>
	<i>fachang-ana</i> (= <i>an-na</i> )	<i>cha-navfachang-an</i>
Dual.	<i>fachangan-ta</i>	<i>cha-ta fachang-an</i>
Plu.	<i>fachang-an-taku</i>	<i>cha-taku fachang-an</i>
	<i>fachang-an-mi</i>	<i>cha-miv fachang-an</i>
	<i>fachang-an-yu</i>	<i>cha-yuv fachang-an</i>
	<i>fachang-an-cha</i>	<i>cha-cha fachang-an</i>
	Past tense.	Continuous past tense.
Sing.	<i>f-in-achang-ak</i> (= <i>an-ko</i> ), I helped	<i>cha-k f-in-achang-an</i> , I was helping
	<i>f-in-achang-am</i> (= <i>an-mo</i> )	<i>cha-m f-in-achang-an</i>
	<i>f-in-achang-ana</i> (= <i>an-na</i> )	<i>cha-na f-inachang-an</i>
Dual.	<i>finachangan-ta</i>	<i>cha-ta f-in-achang-an</i>
Plu.	<i>f-in-achang-an-taku</i>	<i>cha-taku f-in-achang-an</i>
	<i>f-in-achang-an-mi</i>	<i>cha-mi f-in-achang-an</i>
	<i>f-in-achang-an-yu</i>	<i>cha-yu f-in-achang-an</i>
	<i>f-in-achang-an-cha</i>	<i>cha-cha f-in-achangan</i>

## INDICATIVE MOOD—continued

	Future tense.	Continuous future tense.
Sing.	<i>at-fachang-ak</i> , I shall help <i>at-fachang-am</i> <i>at-fachang-ana</i>	<i>at-cha-k fachang-an</i> , I shall be helping <i>at-cha-m fachang-an</i> <i>at-cha-na fachang-an</i>
Dual.	<i>at-fachangan-ta</i>	<i>at-cha-ta fachang-an</i>
Plu.	<i>at-fachangan-taku</i> <i>at-fachang-an-mi</i> <i>at-fachang-an-yu</i> <i>at-fachang-an-cha</i>	<i>at-cha-taku fachang-an</i> <i>at-cha-mi fachang-an</i> <i>at-cha-yu fachang-an</i> <i>at-cha-cha-fachang-an</i>

## INFINITIVE MOOD

1. *fachang-an*
2. *ma-machang*

## VERBAL NOUNS

	<i>nan ma-machang</i>	the one who helps
Sing.	<i>nan ma-machang-ak</i> <i>nan ma-machang-am</i> <i>nan ma-machang-ana</i>	my helping
Dual.	<i>nan ma-machang-an-ta</i>	
Plu.	<i>nan ma-machang-an-taku</i> <i>nan ma-machang-an-mi</i> <i>nan ma-machang-an-yu</i> <i>nan ma-machang-an-cha</i>	

## PARTICIPLES

<i>ma-fachang-an</i>	helped, or to be helped
<i>na-fachang-an</i>	helped (past)
<i>at-mav-fachang-an</i>	will be helped

The inflected participle (with personal endings) gives a passive voice. That is, *Mav-fachang-an-ak*, *ka*, *ta*, *taku*, *kami*, *kayu*, *cha*, "I am helped," etc. *Nav-fachang-an-ak*, "I was helped," etc. *At-mav-fachang-an-ak*, "I shall be helped," etc.

## B. Third conjugation.

Verbs of the third conjugation are marked by the suffix *en*. This is obscured by contraction in the singular, in the same way as the suffix *an* of the second conjugation. Thus, in the inflection of *ala-ek*, "I take," *alaen-ko* becomes *ala-ek* [*ala-e(n) k(o)*]; *ala-en-mo*, *ala-em* [*ala-e(n)m(o)*]; *ala-en-na*, *ala-ena* [*ala-en-(n)a*].

Unlike the use of the second conjugation, the suffix here is dropped in the past tense.

Inflection of the verb *ila-ek*, "I see."

## INDICATIVE MOOD

	Present tense.	Continuous present tense.
Sing.	<i>ila-ek (en-ko)</i> , I see <i>ila-em (en-mo)</i> <i>ila-ena (en-na)</i>	<i>cha-k ila-en</i> , I am seeing <i>cha-m ila-en</i> <i>cha-na ila-en</i>
Dual.	<i>ilaen-ta</i>	<i>cha-ta ila-en</i>
Plu.	<i>ilaen-taku</i> <i>ilaen-mi</i> <i>ila-en-yu</i> <i>ila-en-cha</i>	<i>cha-taku ila-en</i> <i>cha-mi ila-en</i> <i>cha-yu ila-en</i> <i>cha-cha ila-en</i>
	Past tense.	Continuous past tense.
Sing.	<i>in-ila-k</i> , I saw <i>in-ila-m</i> <i>in-ila-na</i>	<i>cha-k in-ila</i> , I was seeing <i>cha-m in-ila</i> <i>cha-na in-ila</i>
Dual.	<i>in-ila-ta</i>	<i>cha-ta in-ila</i>
Plu.	<i>in-ila-taku</i> <i>in-ila-mi</i> <i>in-ila-yu</i> <i>in-ila-cha</i>	<i>cha-taku in-ila</i> <i>cha-mi in-ila</i> <i>cha-yu in-ila</i> <i>cha-cha in-ila</i>
	Future tense.	Continuous future tense.
Sing.	<i>at-ila-ek</i> , I shall see <i>at-ila-em</i> <i>at-ila-ena</i>	<i>at-cha-k ila-en</i> , I shall be seeing <i>at-cha-m ila-en</i> <i>at-cha-na ila-en</i>
Dual.	<i>at-ila-en-ta</i>	<i>at-cha-ta ila-en</i>
Plu.	<i>at-ila-em-taku</i> <i>at-ila-en-mi</i> <i>at-ila-en-yu</i> <i>at-ila-en-cha</i>	<i>at-cha-taku ila-en</i> <i>at-cha-mi ila-en</i> <i>at-cha-yu ila-en</i> <i>at-cha-cha ila-en</i>

## INFINITIVE MOOD

1. *ila-en*
2. *mang-ila*

## VERBAL NOUNS

	<i>nan mang-ila</i>	the one who sees
Sing.	<i>nan mang-ila-k</i> <i>nan mang-ila-m</i> <i>nan mang-ila-na</i>	my seeing
Dual.	<i>nan mang-ila-ta</i>	
Plu.	<i>nan mang-ila-taku</i> <i>nan mang-ila-mi</i> <i>nan mang-ila-yu</i> <i>nan mang-ila-cha</i>	

## PARTICIPLES

<i>ma-ila</i>	seen, to be seen
<i>na-ila</i>	seen
<i>at-ma-ila</i>	to be seen

## PASSIVE USE OF PARTICIPLE

<i>ma-ila-ak</i>	I am seen
<i>na-ila-ak</i>	I was seen
<i>at-ma-ila-ak</i>	I shall be seen

The inflection is that of the first conjugation.  
 Inflection of the verb *faluch-ek*, "I bind" (root, *falud*).

## INDICATIVE MOOD

	Present tense.	Continuous present tense.
Sing.	<i>faluch-ek</i> , I bind <i>faluch-em</i> <i>faluch-ena</i>	<i>cha-k faluch-en</i> , I am binding <i>cha-m faluch-en</i> <i>cha-na faluchen</i>
Dual.	<i>faluchen-ta</i>	<i>cha-ta faluch-en</i>
Plu.	<i>faluchen-taku</i> <i>faluchen-mi</i> <i>faluchen-yu</i> <i>faluchen-cha</i>	<i>cha-taku faluch-en</i> <i>cha-mi faluch-en</i> <i>cha-yu faluch-en</i> <i>cha-cha faluch-en</i>
	Past tense.	Continuous past tense.
Sing.	<i>f-in-alud-ko</i> , I bound <i>f-in-alud-mo</i> <i>f-in-alud-na</i>	<i>cha-k f-in-alud</i> , I was binding <i>cha-m f-in-alud</i> <i>cha-na f-in-alud</i>
Dual.	<i>f-in-alud-ta</i>	<i>cha-ta f-in-alud</i>
Plu.	<i>f-in-alud-taku</i> <i>f-in-alud-mi</i> <i>f-in-alud-yu</i> <i>f-in-alud-cha</i>	<i>cha-taku f-in-alud</i> <i>cha-mi f-in-alud</i> <i>cha-yu f-in-alud</i> <i>cha-cha f-in-alud</i>
	Future tense.	Continuous future tense.
Sing.	<i>at-faluch-ek</i> , I shall bind <i>at-faluch-em</i> <i>at-faluch-ena</i>	<i>at-cha-k faluch-en</i> , I shall be binding <i>at-cha-m faluch-en</i> <i>at-cha-na faluch-en</i>
Dual.	<i>at-faluchen-ta</i>	<i>at-cha-ta faluch-en</i>
Plu.	<i>at-faluchen-taku</i> <i>at-faluchen-mi</i> <i>at-faluchen-yu</i> <i>at-faluchen-cha</i>	<i>at-cha-taku faluch-en</i> <i>at-cha-mi faluch-en</i> <i>at-cha-yu faluch-en</i> <i>at-cha-cha faluch-en</i>

## INFINITIVE MOOD

1. *faluch-en*
2. *ma-malud*

## VERBAL NOUNS

	<i>nan ma-malud</i>	the one who binds
Sing.	<i>nan ma-maluch-ak</i> <i>nan ma-maluch-am</i> <i>nan ma-maluch-ana</i>	my binding
Dual.	<i>nan ma-maluch-an-ta</i>	
Plu.	<i>nan ma-maluch-an-taku</i> <i>nan ma-maluchan-mi</i> <i>nan ma-maluch-an-yu</i> <i>nan ma-maluchan-cha</i>	

## PARTICIPLES

<i>ma-falud</i>	bound, to be bound
<i>na-falud</i>	bound
<i>at-ma-falud</i>	to be bound

## PASSIVE USE OF PARTICIPLES

<i>ma-falud-ak</i>	I am bound
<i>na-falud-ak</i>	I was bound
<i>at-ma-falud-ak</i>	I shall be bound

Note in the inflection of *faluch-ek* the interchange of the consonants *d* and *ch*, and the insertion of the affix *in* in the past tense.

## C. Fourth conjugation.

Verbs of the fourth conjugation have the prefix *i-* and no suffix. There are a few exceptions, some of these having the prefix *pa-*, others being irregular. In the inflection of verbs of this conjugation, the pronominal endings *ko* and *mo* are retained when the root ends in a consonant, but are reduced to *k* and *m* when it ends in a vowel.

1. Inflection of the verb *i-faag-ko*, "I tell" (root, *faag*).

## INDICATIVE MOOD

	Present tense.	Continuous present tense.
Sing.	<i>i-faag-ko</i> , I tell <i>i-faag-mo</i> <i>i-faag-na</i>	<i>cha-k i-faag</i> , I am telling <i>cha-m i-faag</i> <i>cha-na i-faag</i>
Dual.	<i>i-faag-ta</i>	<i>cha-ta i-faag</i>
Plu.	<i>i-faag-taku</i> <i>i-faag-mi</i> <i>i-faag-yu</i> <i>i-faag-cha</i>	<i>cha-taku i-faag</i> <i>cha-mi i-faag</i> <i>cha-yu i-faag</i> <i>cha-cha i-faag</i>
	Past tense.	Continuous past tense.
Sing.	<i>in-faag-ko</i> , I told <i>in-faag-mo</i> <i>in-faag-na</i>	<i>cha-k in-faag</i> , I was telling <i>cha-m in-faag</i> <i>cha-na in-faag</i>
Dual.	<i>in-faag-ta</i>	<i>cha-ta in-faag</i>
Plu.	<i>in-faag-taku</i> <i>in-faag-mi</i> <i>in-faag-yu</i> <i>in-faag-cha</i>	<i>cha-taku in-faag</i> <i>cha-mi in-faag</i> <i>cha-yu in-faag</i> <i>cha-cha in-faag</i>
	Future tense.	Continuous future tense.
Sing.	<i>at-i-faag-ko</i> , I shall tell. <i>at-i-faag-mo</i> <i>at-i-faag-na</i>	<i>at-cha-k i-faag</i> , I shall be telling <i>at-cha-m i-faag</i> <i>at-cha-na i-faag</i>
Dual.	<i>at-i-faag-ta</i>	<i>at-cha-ta i-faag</i>
Plu.	<i>at-i-faag-taku</i> <i>at-i-faag-mi</i> <i>at-i-faag-yu</i> <i>at-i-faag-cha</i>	<i>at-cha-taku i-faag</i> <i>at-cha-mi i-faag</i> <i>at-cha-yu i-faag</i> <i>at-cha-cha i-faag</i>

## INFINITIVE MOOD

1. *i-faag*
2. *mang-i-faag*

## VERBAL NOUNS

	<i>nan mang-i-vfaag</i>	the one who tells
Sing.	<i>nan mang-i-vfaak-ak</i>	my telling
	<i>nan mang-i-vfaak-am</i>	
	<i>nan mang-i-vfaak-ana</i>	
Dual.	<i>nan mang-i-vfaak-anta</i>	
Plu.	<i>nan mang-i-vfaak-an-taku</i>	
	<i>nan mang-i-vfaak-an-mi</i>	
	<i>nan mang-i-vfaak-an-yu</i>	
	<i>nan mang-i-vfaak-an-cha</i>	

## PARTICIPLES

<i>mi-faag</i> , (contracting of <i>ma-i</i> <i>faag</i> )	told, to be told
<i>ni-faag</i>	told
<i>at-mi-faag</i>	will be told

## PASSIVE USE OF THE PARTICIPLE

<i>mi-faag-ak</i>	I am told
<i>ni-faag-ak</i>	I was told
<i>at-mi-faag-ak</i>	I shall be told

2. Inflection of the verb *i-lako-k*, "I sell."

## INDICATIVE MOOD

Present tense.		Continuous present tense.	
Sing.	<i>i-lako-k</i> , I sell	<i>cha-k i-lako</i> , I am selling	
	<i>i-lako-m</i>	<i>cha-m i-lako</i>	
	<i>i-lako-na</i>	<i>cha-na i-lako</i>	
Dual.	<i>i-lako-ta</i>	<i>cha-ta i-lako</i>	
Plu.	<i>i-lako-taku</i>	<i>cha-taku i-lako</i>	
	<i>i-lako-mi</i>	<i>cha-mi i-lako</i>	
	<i>i-lako-yu</i>	<i>cha-yu i-lako</i>	
	<i>i-lako-cha</i>	<i>cha-cha i-lako</i>	
Past tense.		Continuous past tense.	
Sing.	<i>in-lako-k</i> , I sold	<i>cha-k in-lako</i> , I was selling	
	<i>in-lako-m</i>	<i>cha-m in-lako</i>	
	<i>in-lako-na</i>	<i>cha-na in-lako</i>	
Dual.	<i>in-lako-ta</i>	<i>cha-ta in-lako</i>	
Plu.	<i>in-lako-taku</i>	<i>cha-taku in-lako</i>	
	<i>in-lako-mi</i>	<i>cha-mi in-lako</i>	
	<i>in-lako-yu</i>	<i>cha-yu in-lako</i>	
	<i>in-lako-cha</i>	<i>cha-cha in-lako</i>	

## INDICATIVE MOOD—continued

	Future tense.	Continuous future tense.
Sing.	<i>at-i-lako-k</i> , I shall sell <i>at-i-lako-m</i> <i>at-i-lako-na</i>	<i>at-cha-k i-lako</i> , I shall be selling <i>at-cha-m i-lako</i> <i>at-cha-na i-lako</i>
Dual.	<i>at-i-lako-ta</i>	<i>at-cha-ta i-lako</i>
Plu.	<i>at-i-lako-taku</i> <i>at-i-lako-mi</i> <i>at-i-lako-yu</i> <i>at-i-lako-cha</i>	<i>at-cha-taku i-lako</i> <i>at-cha-mi i-lako</i> <i>at-cha-yu i-lako</i> <i>at-cha-cha i-lako</i>

## INFINITIVE MOOD

1. *i-lako*
2. *mang-i-lako*

## VERBAL NOUNS

	<i>nan mang-i-lako</i>	the seller
Sing.	<i>nan mang-i-lako-ak</i> <i>nan mang-i-lako-am</i> <i>nan mang-i-lako-na</i>	my selling
Dual.	<i>nan mang-i-lako-ta</i>	
Plu.	<i>nan mang-i-lako-taku</i> <i>nan mang-i-lako-mi</i> <i>nan mang-i-lako-yu</i> <i>nan mang-i-lako-cha</i>	

## PARTICIPLES

<i>mi-lako</i>	sold, to be sold
<i>ni-lako</i>	sold
<i>at-mi-lako</i>	will be sold

3. Inflection of verbs having the prefix *pa*.

These are nearly all of the third conjugation. A few belong to the fourth, although at first sight they seem to have the suffix *an*, the characteristic of the second conjugation. The verb, *pa-ila-k*, for example, shows, in inflection, no suffix in the plural and is seen to be of the fourth conjugation.

Examples of inflection of verbs with prefix *pa*.

## INDICATIVE MOOD

	Third conjugation.	Fourth conjugation.
	Present tense.	
Sing.	<i>pa-lofus-ek</i> , I set free <i>pa-lofus-em</i> <i>pa-lofus-ena</i>	<i>pa-ila-k</i> , I show <i>pa-ila-m</i> <i>pa-ila-na</i>
Dual.	<i>pa-lofus-en-ta</i>	<i>pa-ila-ta</i>
Plu.	<i>pa-lofus-en-taku</i> <i>pa-lofus-en-mi</i> <i>pa-lofus-en-yu</i> <i>pa-lofus-en-cha</i>	<i>pa-ila-taku</i> <i>pa-ila-mi</i> <i>pa-ila-yu</i> <i>pa-ila-cha</i>



## INDICATIVE MOOD—continued

Past tense.

*in-pa-lofus-ko*, etc.*in-pa-ila-k*, etc.

Future tense.

*at-pa-lofus-ko*, etc.*at-pa-ila-k*, etc.

Continuous tense.

*cha-k pa-lofus*, *in-pa-lofus*, *cha-k pa-ila*, *in-pa-ila*, etc.  
etc.

## INFINITIVE

*pa-lofus-en**pa-ila**mang-i-pa-lofus**mang-i-pa-ila*

## VERBAL NOUNS

*nan mang-i-pa-lofus**nan mang-i-pa-ila**nan mang-i-pa-lofus-am*, etc.*nan mang-i-pa-ila-m*, etc.

## PARTICIPLES

*ma-pa-lofus**ma-pa-ila**na-pa-lofus**na-pa-ila*

## D. Characteristics of possessive verbs.

1. Composition. Many of the possessive verbs consist of the simple root, and pronominal endings: some, that is, of the third and fourth conjugations have a suffix and two prefixes, *i* and *pa* (sometimes together, *i-pa*), are found in frequent use. The presence of the prefix *i* marks the fourth conjugation, often with the meaning of "with;" *pa* is usually found in the third conjugation, sometimes in the fourth.

## RULES FOR THE FORMATION OF TENSES

a. The present tense is formed by adding the pronominal endings to the root, or verb-form; that is, the root with affixes. *Ila-ek*, *pa-ila-k*, *i-faag-ko*, *fachang-ak*, *en-fasa-ak*, *um-öi-ak*, etc., as in paradigms.

## b. Past tense.

Personal verbs. The manner of forming the past tense varies with the prefix. *En*, *in*, and *ön* are replaced by *nen*.

Present tense.

*en-fasa-ak**in-chuno-ak**ön-tagtag-ak*

Past tense.

*nen-fasa-ak**nen-chuno-ak**nen-tagtag-ak*

*Ma-an*, *mang*, *maka*, *miki*, are replaced by *na-an*, *nang*, *naka*, *niki*.

Present tense.

*ma-an-ali-ak**mang-an-ak**maka-ila-ak**miki-söyip-ak*

Past tense.

*na-an-ali-ak**nang-an-ak**naka-ila-ak**niki-söyip-ak*

The affix *in* is added to verbs with the prefix *um*.

Present tense.	Past tense.
<i>umöi-ak</i>	<i>in-möi-ak</i>
<i>sumköp-ak</i>	<i>s-in-umköp-ak</i>
<i>fumala-ak</i>	<i>f-in-mala-ak</i>

Verbs with the prefix *asi* take *nen* also in the past.

Present tense.	Past tense.
<i>asi-katinan-cha</i>	<i>nen-asi-katinan-cha</i>
<i>asi-ila-cha</i>	<i>nen-asi-ila-cha</i>

Possessive verbs. The past tense is marked by the addition of *in*, as prefix if the verb begins with a vowel; otherwise, as infix.

Present tense.	Past tense.
<i>fachang-ak</i>	<i>f-in-achang-ak</i>
<i>ila-ek</i>	<i>in-ila-k</i>
<i>fatuch-ek</i>	<i>f-in-alud-ko</i>
<i>i-faag-ko</i>	<i>in-faag-ko</i>
<i>i-lako-k</i>	<i>in-lako-k</i>
<i>pi-li-ek</i>	<i>p-in-ili-k</i>
<i>chawat-ek</i>	<i>ch-in-awat-ko</i>
<i>laich-ek *</i>	<i>ni-laiad-ko</i> or <i>l-in-aiad-ko</i>
<i>lako-ak</i>	<i>ni-lako-ak</i> or <i>l-in-ako-ak</i>
<i>pa-lofus-ek</i>	<i>in-pa-lofus-ko</i>
<i>pa-ila-k</i>	<i>in-pa-ila-k</i>

c. Future tense. The future tense of all verbs is formed by prefixing *at* to the present. *At-umöi-ak*, *at-ila-ek*, *at-fachang-ak*, *at-i-lako-k*, etc., as in paradigms.

d. Continuous tenses. These are formed by the use of *cha* and the pronominal endings preceding the verb. *Cha-k um-öi*, *cha-k in-ila*, *at-cha-k i-faag*, etc., as above.

e. For rules for formation of other parts of the verbs, see under heads of *mang* form and particles.

#### NOTES

There is no strict adherence to the use of the different tenses of the verb. The present is very commonly used in describing past action, as well as in referring to the future.

The form of the present indicative does duty for an imperative mood; for example, *Umalika!* "Come!" *Kumaan-kayu!* "Go away!"

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\* The affix is often inverted, with verbs whose initial consonant is *l*; *in* precedes the prefix *pa*.

## 2. Use. Possessive verbs are used:

a. When the action is transitive, the direct object being preceded by the article, *nan* or *si*.

## EXAMPLES

<i>Ala-em nan payong-mo.</i>	Get your umbrella.
<i>In-ila-k nan wanga.</i>	I saw the river.
<i>Pa-lofus-em nan ayayam.</i>	Let the bird go.
<i>Anapenmi si Komicho.</i>	We are looking for Komicho.

b. When the object is a relative, indicated or introduced by the ligature *ai*.

## EXAMPLES

<i>Nannai nan piki ai inyalik id k'auni.</i>	Here is the corn that I brought just now.
<i>Sino nan lalaki ai anapencha?</i>	Who is the man they are seeking?
<i>Kawis nan itlug ai inchau-chaumo ken saken.</i>	Good are the eggs that you gave me.

3. The possessive verb closely resembles a noun, and it may be an open question whether or not it is really one. That is, when it is preceded by the article.

## EXAMPLES

<i>Ngag nan il-ilaen-yu?</i>	What are you looking at? or, What the looking (object) of you?
<i>Nan aso nan il-ilaek.</i>	I am looking at the dog, or The dog, the looking (object) of me.

## NEGATIVE INFLECTION

When the negative particles *adi*, *igai*, *chaan* are used, the pronominal endings are transferred from the root to them.

1. Personal verbs: negative inflection of *umöi*, "to go."

## INDICATIVE MOOD

	Present tense.	Past tense.
Sing.	<i>adi-ak umöi</i> , I do not go	<i>igai-ak inmöi</i> , I did not go
	<i>adi-ka umöi</i>	<i>igai-ka inmöi</i>
	<i>adi umöi</i>	<i>igai inmöi</i>
Dual.	<i>adi-ta umöi</i>	<i>igai-ta inmöi</i>
Plu.	<i>adi-taku umöi</i>	<i>igai-taku inmöi</i>
	<i>adi-kami umöi</i>	<i>igai-kami inmöi</i>
	<i>adi-kayu umöi</i>	<i>igai-kayu inmöi</i>
	<i>adi-cha umöi</i>	<i>igai-cha inmöi</i>

## INDICATIVE MOOD—continued

## Future tense.

Sing.	<i>at-adi-ak umöi</i> , I shall not go <i>at-adi-ka umöi</i> <i>at-adi umöi</i>
Dual.	<i>at-adi-ta umöi</i>
Plu.	<i>at-adi-taku umöi</i> <i>at-adi-kami umöi</i> <i>at-adi-kayu umöi</i> <i>at-adi-cha umöi</i>

Inflection with *chaan*: *chaan-ak inmöi*, etc.

2. Possessive verbs: negative inflection of *fachang-ak*, *ila-ek*, and *i-faag-ko*.

## INDICATIVE MOOD

## Present tense.

Sing.	<i>adi-k fachang-an</i> , I do not help <i>adi-m fachang-an</i> <i>adi-na fachang-an</i>	<i>adi-k ila-en</i> , I do not see <i>adi-m ila-en</i> <i>adi-na ila-en</i>	<i>adi-k i-faag</i> , I do not tell <i>adi-m i-faag</i> <i>adi-na i-faag</i>
Dual.	<i>adi-ta fachang-an</i>	<i>adi-ta ila-en</i>	<i>adi-ta i-faag</i>
Plu.	<i>adi-taku fachang-an</i> <i>adi-mi fachang-an</i> <i>adi-yu fachang-an</i> <i>adi-cha fachang-an</i>	<i>adi-taku ila-en</i> <i>adi-mi ila-en</i> <i>adi-yu ila-en</i> <i>adi-cha ila-en</i>	<i>adi-taku i-faag</i> <i>adi-mi i-faag</i> <i>adi-yu i-faag</i> <i>adi-cha i-faag</i>

## Past tense.

Sing.	<i>igai-ko finachang-an</i> <i>igai-mo finachang-an</i> <i>igai-na finachang-an</i>	<i>igai-ko in-ila</i> <i>igai-mo in-ila</i> <i>igai-na in-ila</i>	<i>igai-ko in-faag</i> <i>igai-mo in-faag</i> <i>igai-na in-faag</i>
Dual.	<i>igai-ta finachang-an</i>	<i>igai-ta in-ila</i>	<i>igai-ta in-faag</i>
Plu.	<i>igai-taku finachang-an</i> <i>igai-mi finachang-an</i> <i>igai-yu finachang-an</i> <i>igai-cha finachang-an</i>	<i>igai-taku in-ila</i> <i>igai-mi in-ila</i> <i>igai-yu in-ila</i> <i>igai-cha in-ila</i>	<i>igai-taku in-faag</i> <i>igai-mi in-faag</i> <i>igai-yu in-faag</i> <i>igai-cha in-faag</i>

## Future tense.

Sing.	<i>at-adi-k fachang-an</i> <i>at-adi-m fachang-an</i> <i>at-adi-na fachang-an</i>	<i>at-adi-k ila-en</i> <i>at-adi-m ila-en</i> <i>at-adi-na ila-en</i>	<i>at-adi-k i-faag</i> <i>at-adi-m i-faag</i> <i>at-adi-na i-faag</i>
Dual.	<i>at-adi-ta fachang-an</i>	<i>at-adi-ta ila-en</i>	<i>at-adi-ta i-faag</i>
Plu.	<i>at-adi-taku fachang-an</i> <i>at-adi-mi fachang-an</i> <i>at-adi-yu fachang-an</i> <i>at-adi-cha fachang-an</i>	<i>at-adi-taku ila-en</i> <i>at-adi-mi ila-en</i> <i>at-adi-yu ila-en</i> <i>at-adi-cha ila-en</i>	<i>at-adi-taku i-faag</i> <i>at-adi-mi i-faag</i> <i>at-adi-yu i-faag</i> <i>at-adi-cha i-faag</i>

## INTERROGATIVE INFLECTION

The pronominal endings are transferred from the verb to the interrogative particle *aikö* when this is used in a question.

1. Personal verbs. Interrogative inflection of the verb *umöi*.

	Present tense.	Past tense.
Sing.	<i>aikö-ak umöi?</i> do I go? <i>aikö-ka umöi?</i> <i>aikö umöi?</i>	<i>aikö-ak inmöi?</i> did I go? <i>aikö-ka inmöi?</i> <i>aikö inmöi?</i>
Dual.	<i>aikö-ta umöi?</i>	<i>aikö-ta inmöi?</i>
Plu.	<i>aikö-taku umöi?</i> <i>aikö-kami umöi?</i> <i>aikö-kayu umöi?</i> <i>aikö-cha umöi?</i>	<i>aikö-taku inmöi?</i> <i>aikö-kami inmöi?</i> <i>aikö-kayu inmöi?</i> <i>aikö-cha inmöi?</i>

2. Possessive verbs. Interrogative inflection of the verbs *fachang-ak*, *ila-ek*, and *i-faag-ko*.

	Present tense.		
Sing.	<i>aikö-k fachang-an?</i> <i>aikö-m fachang-an?</i> <i>aikö-na fachang-an?</i>	<i>aikö-k ila-en?</i> <i>aikö-m ila-en?</i> <i>aikö-na ila-en?</i>	<i>aikö-k i-faag?</i> <i>aikö-m i-faag?</i> <i>aikö-na i-faag?</i>
Dual.	<i>aikö-ta fachang-an?</i>	<i>aikö-ta ila-en?</i>	<i>aikö-ta i-faag?</i>
Plu.	<i>aikö-taku fachang-an?</i> <i>aikö-mi fachang-an?</i> <i>aikö-yu fachang-an?</i> <i>aikö-cha fachang-an?</i>	<i>aikö-taku ila-en?</i> <i>aikö-mi ila-en?</i> <i>aikö-yu ila-en?</i> <i>aikö-cha ila-en?</i>	<i>aikö-taku i-faag?</i> <i>aikö-mi i-faag?</i> <i>aikö-yu i-faag?</i> <i>aikö-cha i-faag?</i>

	Past tense.		
Sing.	<i>aikö-k finachang-an?</i> <i>aikö-m finachang-an?</i> <i>aikö-na finachang-an?</i>	<i>aikö-k in-ila?</i> <i>aikö-m in-ila?</i> <i>aikö-na in-ila?</i>	<i>aikö-k in-faag?</i> <i>aikö-m in-faag?</i> <i>aikö-na in-faag?</i>
Dual.	<i>aikö-ta finachang-an?</i>	<i>aikö-ta in-ila?</i>	<i>aikö-ta in-faag?</i>
Plu.	<i>aikö-taku finachang-an?</i> <i>aikö-mi finachang-an?</i> <i>aikö-yu finachang-an?</i> <i>aikö-cha finachang-an?</i>	<i>aikö-taku in-ila?</i> <i>aikö-mi in-ila?</i> <i>aikö-yu in-ila?</i> <i>aikö-cha in-ila?</i>	<i>aikö-taku in-faag?</i> <i>aikö-mi in-faag?</i> <i>aikö-yu in-faag?</i> <i>aikö-cha in-faag?</i>

Illustrations of the use of the tenses of the Indicative mood. Other forms of the verb are illustrated under the heads of *mang* form, participle, etc.

## A. Personal verbs.

	Present tense.
<i>Um-ali-ka isna.</i>	Come here.
<i>Umöi ad wanga.</i>	He goes to the river.
<i>Kumaan-ta.</i>	Let us (two) go away.

## Present tense.

<i>En-tagtag-taku.</i>	We run; let us run.
<i>Entötöö-kami isna.</i>	We stay here.
<i>Miki-kan-cha ken chakami.</i>	They eat with us.
<i>Adi-ak mangan adwani.</i>	I shall not eat now.
<i>Adi-ka kumaan.</i>	Do not go away.
<i>Adi umöi si ama ad Alab or</i> <i>Si ama adi umöi ad Alab.</i>	My father is not going to Alab.
<i>Adi-taku maka-söyip.</i>	We (all) cannot sleep.
<i>Adi-kami entagtag.</i>	We shall not run.
<i>Adi-kayu umögiat.</i>	Do not be afraid.
<i>Nan ongang-a adi-cha umali.</i>	The boys do not come.
<i>Aikö-ka maka-ila?</i>	Can you see?
<i>Aikö umali's anochim?</i>	Is your brother coming?

## Past tense.

<i>Nen-tötöö-ak id Tukukan is-</i> <i>nan ösang ai fuan.</i>	I stayed at Tukukan a month.
<i>Nen-chuno-ka idugka.</i>	You worked yesterday.
<i>Inmali's Ayukuk.</i>	Ayukuk came.
<i>Si ama ya kinmaan.</i>	My father has gone away.
<i>Kinmaan-cha nan i-Fontok.</i>	The Bontoc men have gone.
<i>Inmögiat-kami isnan lömlöm</i> <i>(or isnan nenlömlömana).</i>	We were afraid of the storm (when it stormed).
<i>Niki-söyip-kayu ngen ischi?</i>	Did you sleep there?
<i>Igai-kami naka-söyip.</i>	We could not sleep.
<i>Igai-ak nen-fasa.</i>	I did not read.
<i>Si ama igai umali.</i>	My father has not come.
<i>Igai-cha nen-tagtag.</i>	They did not run.
<i>Aikö-kayu nen-chuno idugka?</i>	Did you work yesterday?
<i>Aikö-cha kinmaan?</i>	Have they gone away?

## Future tense.

<i>At-umali-ak is auni.</i>	I will come soon.
<i>At-alaem nan tangchan-mo.</i>	You will get your wages.
<i>Si Molab at-en-oto.</i>	Molab will cook.
<i>At-adi-kami umögiat.</i>	We shall not be afraid.
<i>At-umali nan ochan.</i>	The rain will come.
<i>At-adi en-pötög.</i>	It will not hurt.
<i>At-umöi-cha adwani.</i>	They will go now.
<i>Nan ongang-a at-um-yai-cha's</i> <i>sakati.</i>	The boys will bring some sakati.

## Continuous tenses.

<i>Cha-k enfasa.</i>	I am reading.
<i>Cha-ka inchimit.</i>	You are sewing.
<i>Si Ayukuk cha-mangan.</i>	Ayukuk is eating.
<i>Cha-en-oto si Molab.</i>	Molab is cooking.
<i>Cha-lumoag nan chanum.</i>	The water is boiling.
<i>Chakami en-ogokud.</i>	We are telling stories.
<i>Sino nan cha-en-kanta?</i>	Who is singing?
<i>Cha-tumufu nan paköi.</i>	The corn is growing.

## Continuous tenses.

<i>Cha-kayu um-ala is kagawis ai toki.</i>	You are getting good camotes.
<i>Chakami sumköp issan cha-m fumala-an.</i>	We were entering when you were coming out.
<i>Nan ongang-a chacha fumala.</i>	The children are coming out.
<i>Chacha entagtag isnan nang-ilak ken chaicha.</i>	They were running when I saw them.
<i>Cha-lumoag nan chanum isnan kinmaan-ak.</i>	The water was boiling when I went away.

## B. Possessive verbs.

1. Second, or *an* conjugation.

## Present tense.

<i>Tangf-ak nan önöb.</i>	I shut the door.
<i>Ayakam nan ibam.</i>	Call your companions.
<i>Nan lifoo apapana nan fuwan.</i>	The cloud covers the moon.
<i>Fachangan-ta si mistolo.</i>	Let us (two) help the teacher.
<i>Tainan-taku nan paköi is kawabna.</i>	Let us leave the rice down below.
<i>Lako-an-mi nannaicha ai öwös.</i>	We will buy these blankets.
<i>Aikö-yu lakoan nantodi?</i>	Buy you, are you going to buy this?
<i>Aikö-cha fachangan saken?</i>	Do they, or, will they help me?
<i>Adi-m tangfan nan fintana.</i>	Do not shut the window.
<i>Adi-na fotonan nan safug.</i>	He does not watch the millet.
<i>Si ama adi-na lako-an nan fatal.</i>	My father does not buy the bananas.

## Past tense.

<i>Nannai nan öwös ai linakoak.</i>	Here is the blanket that I bought.
<i>Tinangfam ngen nan önöb?</i>	Did you shut the door?
<i>Nan kafayom kinatina nan ongonga.</i>	Your horse kicked the boy.
<i>Inwasan Chamig nan loputmo.</i>	Chamig washed your clothes.
<i>Igaina inwasan nan kwak.</i>	He did not wash mine.
<i>Aikö-yu finachangan nan ibayu?</i>	Did you help your companions?
<i>Igai-mi tinainan nan itlug ad Alowi.</i>	We did not leave the eggs at Alowi.
<i>In-agtan-cha chakami is fatal.</i>	They gave us some bananas.
<i>Ento nan fotog ai linakoanyu?</i>	Where are the pigs that you bought?
<i>Tinekwafak nan amin ai fintana.</i>	I opened all the windows.
<i>Igai-cha tinangchanan nan nen-chuno.</i>	They did not pay the workmen.

## Future tense.

<i>At-lako-ak nan itlug ai in-yai-m.</i>	I will buy the eggs that you brought.
<i>At-wasam ngen nan fachom?</i>	Will you wash your coat?
<i>Si ina at-fachangana chaka-yu.</i>	My mother will help you.
<i>At-adi-mi fotonan nan paköi.</i>	We shall not watch the rice.
<i>Nan solchacho ya atsalakan-cha chakayu.</i>	The soldiers will protect you.

## Continuous tenses.

<i>Cha-k fotonan nan safug.</i>	I am watching the millet.
<i>Kawis nan manok ai cha-m la-koan.</i>	That is a good chicken that you are buying.
<i>Cha-na akalan nan makan.</i>	He is crying for rice.
<i>Chami wasan nan facho-mi isnan inmaliam.</i>	We were washing our clothes when you came.
<i>Nan ongang-a ya chacha fina-chang-an nan mistolo id k'auni.</i>	The boys were helping the teacher just now.
<i>Sino nan cha-m ayak-an?</i>	Whom are you calling?
<i>Cha-k in-ayakan si Tagla.</i>	I was calling Tagla.
(More naturally the present, <i>cha-k ayakan.</i> )	

2. Third, or *en* conjugation.

## Present tense.

<i>Ala-ek nan fanga.</i>	I get, will get, the jar.
<i>Pili-em nan kawis ai toki.</i>	Pick out good camotes.
<i>Nan aso ya onoch-ena sika.</i>	The dog follows you.
<i>Fasa-en Komicho nan solat.</i>	Komicho is reading the letter.
<i>Saden-ta nan iba-ta.</i>	Let us wait for our companions.
<i>Alaen-taku nan tokchoan.</i>	We get, let us get the chairs.
<i>Ngag nan chayü kanen?</i>	What are you eating?
<i>Aikö-mi kanen nanchöi ischa?</i>	Do you think we will eat that meat?
<i>Adi-cha ila-en chakami.</i>	They do not see us.

## Past tense.

<i>Ngag nan in-oto-m?</i>	What did you cook?
<i>Nannai nan losab ai pinilik.</i>	Here is the board that I selected.
<i>In-ala-n Toyab nan chakcha-kö ai ikan.</i>	Toyab got a big fish.
<i>Nan aso inonodna saken en-kana'd Kinnawat.</i>	The dog followed me to Kinnawat.
<i>Aikö-yu inpalofus nan manok?</i>	Did you let the chickens out?
<i>Igai-ko in-ila nan apui ad Lanao.</i>	I did not see the fire at Lanao.
<i>Nan ongang-a kinancha nan falat ai inalak ad ili.</i>	The boys ate the bananas that I brought from the town.



## Future tense.

<i>At-ala-ek nan aso mo laichim.</i>	I will fetch the dog if you want him.
<i>At-laichim nan chöi kapi.</i>	You will like that coffee.
<i>At-onochen Komicho nan ama-na.</i>	Komicho will follow his father.
<i>At-adi-mi ala-en nan manka.</i>	We will not take the mangoes.
<i>At-ilain-yu nan kagkageb ai afong ai kinaeb 'Kasio.</i>	You will see the new house that Nicasio built.
<i>At-fasaencha amin nan liblo.</i>	They will study all the books.

## Continuous tenses.

<i>Cha-k otoen nan kanen-ta.</i>	I am cooking our food.
<i>Cha-na alaen nan tabla.</i>	He is getting the boards.
<i>Ngag nan cha-m kaben?</i>	What are you doing, making?
<i>Cha-mi il-ilaen nan solchacho isnan nang-ayakam ken cha-kami.</i>	We were looking at the soldiers when you called us.
<i>Chacha chimiten nan facho-cha isnan kosina.</i>	They were sewing their coats in the kitchen.
<i>Nan ananak chacha kanen nan papaya.</i>	The boys are eating the papaya.

## 3. Fourth conjugation.

## Present tense.

<i>I-saad-ko nan losab ischöla.</i>	I put the boards down outside.
<i>Adi-m i-fala nan fanga.</i>	Do not take out the jar.
<i>I-lakon Aniktol nan kafayo-na.</i>	Aniktol is selling his horse.
<i>I-saa-taku nan angö.</i>	We take home the camote-tops.
<i>I-lokam-mi nan kipan.</i>	We weed with knives.
<i>Aikö-yu i-lako nan manok?</i>	Will you sell the chickens?
<i>Nan taku ya pa-ila-cha nan litlato.</i>	The people show pictures.

## Past tense.

<i>In-kaeb-ko nan akob.</i>	I fixed the box.
<i>Aikö-m in-isköp nan tok-choan?</i>	Did you take the benches in?
<i>Insaad ama nan sakati isnan kafalilisa.</i>	My father put down the sacate in the stable.
<i>Si Toyab infaagna ken saken.</i>	Toyab told me.
<i>Igai-mi intakin nan aso.</i>	We did not take the dog with us.
<i>In-ippöi-yu ngen nan sangi ischi?</i>	Did you put the baskets there?
<i>In-sono-k nan saeng isnan apui.</i>	I lighted the fire with a torch.

## Future tense.

<i>At-i-saad-ko nan tabla is kwab na.</i>	I will put the boards down, below.
<i>At-i-lako-m ngen nan kafayo?</i>	Will you sell your horse?

## Future tense.

<i>At-i-faagna ken sika.</i>	He will tell you.
<i>At-adi-mi i-takin nan on-gang-a</i>	We shall not take the children with us.
<i>Nan i-Samoki at-ichauchau-cha nan solat.</i>	The Samoki men will give you the letters.
<i>At-adi-k i-wasit nan fakas.</i>	I will not spill the rice.

## Continuous tenses.

<i>Cha-k i-wasit nan lokit.</i>	I am throwing away the refuse.
<i>Si Tagla chana i-fala nan öwös.</i>	Tagla is taking out the blankets.
<i>Cha-mi i-taked nan kafayo.</i>	We are tying the horses.
<i>Chacha i-lako nan fanga.</i>	They are selling jars.
<i>Cha-k in-lamag nan awit-mo.</i>	I was taking your cargo up hill.
<i>Cha-yu in-ikwa ischi, isnan linmaos-ak.</i>	You were going that way when I passed by.
<i>Cha-mi in-pa-ila nan manok isnan i-Fitwakan, isnan in-maliam.</i>	We were showing our chickens to the Bitwagan men when you came.
<i>Chacha inkaeb nan alad id k'auni.</i>	They were fixing the fence just now.

## MANG FORM OF THE VERB

Under this head may be treated: 1. The infinitive, 2. Verbal nouns, 3. A class of verbs of special significance, having the *mang-* prefix.

Although there are forms of the infinitive and of verbal nouns without the *mang-* prefix, it is convenient to consider them all under this head.

I. The form. The *mang-* form of the verb consists of the verb form with the prefix *mang-*, *men-*, or *ma-*. These are but different forms of one prefix, the use of each being determined by the initial letter of the root or verb-form. This letter undergoes certain changes differing with the form of the prefix. The following rules and illustrations are given to make this clear.

A. *Mang-* is used in combination with roots beginning with *a*, *e*, *i*, *o*, *ö*, *u*, *k*, and with verb forms having the prefixes *i* and *pa*.

1. *K*, as initial letter of the root, is dropped when preceded by *mang*.

## EXAMPLES

<i>kaan-ek</i>	<i>mang-aan</i>
<i>kaiu</i>	<i>mang-aiu</i>
<i>kab-ek</i>	<i>mang-aeb</i>

2. The prefix *pa-* when used with *mang-* is preceded by *i*.

## EXAMPLES

<i>pa-ila-k</i>	<i>mang-i-pa-ila</i>
<i>pa-kaan-ek</i>	<i>mang-i-pa-kaan</i>

3. But there is no change when the root begins with a vowel.

## EXAMPLES

<i>ayak-ak</i>	<i>mang-ayag</i>
<i>ekwat-ek</i>	<i>mang-ekwat</i>
<i>ila-ek</i>	<i>mang-ila</i>
<i>onoch-ek</i>	<i>mang-onod</i>
<i>ökiu</i>	<i>mang-ökiu</i>

B. *Men-* replaces the prefix *en-* (*in-ön*), without further change, and is given to roots beginning with *l*, *m*, and *n*, also without change.

## EXAMPLES

<i>en-fasa-ak</i>	<i>men-fasa</i>
<i>in-chuno-ak</i>	<i>men-chuno</i>
<i>ön-tagtag-ak</i>	<i>men-tagtag</i>
<i>laich-ik</i>	<i>men-laiad</i>
<i>mutmut-ak</i>	<i>men-mutmut</i>
<i>ngibngif-ak</i>	<i>men-ngibngib</i>

C. *Ma-* is used with all other roots; it causes the following changes:

1. *f* and *p*, as root-initials, are replaced by *m*.

## EXAMPLES

<i>fäkas-ek</i>	<i>ma-makas</i>
<i>pili-ek</i>	<i>ma-mili</i>

2. *Ch*, *s*, and *t* are replaced by *n*.

## EXAMPLES

<i>chawat-ek</i>	<i>ma-nawat</i>
<i>sukat-ak</i>	<i>ma-nukat</i>
<i>tipla-ek</i>	<i>ma-nipla</i>

II. Use. The *mang-* prefix is used to form: A. The infinitive, B. Verbal nouns, C. Intransitive from transitive verbs, D. A special class of verbs.

A. The infinitive. Two forms of the verb are used as infinitives. 1. The *mang* form, *mang-ila*, *ma-nawat*, *men-laiad*, etc. 2. The root with its affix; that is, the form of the present indicative minus its pronominal endings.

## EXAMPLES

Present.	Infinitive.
<i>ala-ek</i>	<i>ala-en</i>
<i>fachang-ak</i>	<i>fachang-an</i>
<i>i-faag-ko</i>	<i>i-faag</i>
<i>en-fasa-ak</i>	<i>en-fasa</i>
<i>f-am-ala-ak</i>	<i>f-am-ala</i>
<i>miki-kan-ak</i>	<i>miki-kan</i>

1. *Mang* infinitive. This is generally, though not consistently, used after a governing verb, with which it is connected by the ligature, *ai*. It requires *isnan* before its object, or *ken* if the object is a person. In the past, its form is *nang*, *nen*, *na*.

## a. Present.

## EXAMPLES

<i>Laichik ai mang-ila isnan li-blo.</i>	I want to see the book.
<i>Adik laichin ai mang-ifaag ken tona.</i>	I do not want to tell him.
<i>Ööstem ai ma-masa isnan li-blo.</i>	Try to read the book.
<i>Adi-cha ammo ai men-afö.</i>	They do not know how to weave.
<i>Umöi-kayu ai men-lokam.</i>	You go to weed.
<i>Umöi-ak ai mang-aföt ken ama.</i>	I am going to meet my father.
<i>I-lunluni-na ai ma-nalan.</i>	He walks slowly.

b. Past. The past form of this infinitive is generally used when it follows a verb in the past tense; that is, the tense of the infinitive agrees with that of the governing verb.

## EXAMPLES

<i>Inmöi-ak ai nang-ala isnan pinnang.</i>	I went to get the axe.
<i>I-insötko ai namasa.</i>	I tried hard to read.

c. The infinitive sometimes gives the meaning of the English participle in “-ing.”

## EXAMPLE

<i>Inmali ai nen-tatagtag.</i>	He came running.
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The order of the verbs may be reversed.

## EXAMPLES

*Nen-fukau ai finmala.*  
*Nen-aka-cha ai inmali.*

He shouted in going out.  
 They cried as they came or, coming.

d. This form is not given to personal verbs, except to those having the prefix *en* (*in*, *ön*).

## EXAMPLES

*en-fasa-ak*  
*ön-tagtag-ak*

*men-fasa*  
*men-tagtag*

2. The second infinitive may be used after a governing verb. In the case of personal verbs it is the only existing form, with the exception of verbs having the prefix *en* (see above, 1. d). Its special use is in following such expressions as *kawis ai*, "it is good;" *nalikat ai*, "it is hard."

## EXAMPLES

a. With personal verbs.

*Laichim ai sumköp?*  
*Ööst-ek ai en-fasa.*  
*Si Fanged umali ai miki-kan*  
*ken chakami.*  
*Laichik ai umöi ischi.*  
*Ammocha ai en-chuno.*

Do you want to come in?  
 I try to read.  
 Fanged is coming to eat with us.  
 I want to go down there.  
 They know how to work.

b. With possessive verbs.

## EXAMPLES

*Kawis ai fasa-en nan liblo.*  
*Ngaag ai i-wasit nan paköi.*  
*Kawis ai sakach-an nan kwal-*  
*to.*  
*Nalikat ai sukputen nannai ai*  
*lofid.*  
*Malmalanui ai ekwat-en nan*  
*fanga.*

It is good to read the book.  
 It is bad to waste the palay.  
 It is good to sweep the room.  
 It is hard to break this string.  
 It is easy to lift the jar.

c. Either form of the infinitive may be used to complete the meaning of auxiliary verbs and particles.

## EXAMPLES

<i>Igai-ko pinaat ai angnen sa</i> or, <i>mang-angnen.</i>	I did not mean to do so.
<i>En-ka-kamo-ka ai mang-ala</i> <i>isanan kafayo or, alaen nan</i> <i>kafayo.</i>	(Be quick to get the horse.) Get the horse quickly.
<i>Ngagön-yu alaen nan ka-</i> <i>fayo?*</i>	Why do you get the horse?
<i>Kasi-yu kaben na.</i>	Make that again.
<i>Ngagön-yu onochen saken?</i>	Why do you follow me?

Considerable latitude is allowed in the use of these infinitive forms. The distinctions noted above can only be said to be in general favor.

B. Verbal nouns. The verbal noun is in very general and frequent use. The *mang-* prefix is used in forming verbal nouns, although not all of them require it. They may be formed from any tense or form of the verb. Those having the *mang-* prefix form their past tense by replacing *m* with *n* (*nang*, *nen*, *na*) as in the infinitive. The object of a transitive verbal noun is preceded by *is* or *isanan*.

Verbal nouns are of two kinds; (1) Personal, (2) Possessive, called, respectively, by Seidenadel *nomen agentis* and *nomen actionis*.

1. Personal verbal nouns. The form is that of the third person singular of a verb of the first conjugation. Verbals formed from possessive verbs are transferred to the class of personal verbs by the use of the prefix *mang-*; therefore, this statement as to the form includes verbs thus changed.

## EXAMPLES OF VERBAL NOUNS FORMED FROM PERSONAL VERBS

Verb.	Verbal noun.
<i>En-fasa-ak</i> , I read.	<i>Nan en-fasa</i> , the reader.
<i>En-chuno-ak</i> , I work.	<i>Nan en-chuno</i> , the worker.
<i>En-laka-ak</i> , I make.	<i>Nan en-laka</i> , the maker.
<i>Maka-fasa-ak</i> , I can read.	<i>Maka-fasa</i> , the one who can read.
<i>Miki-kan-ak</i> , I eat with.	<i>Miki-kan</i> , the one who eats with.
<i>Um-ali-ak</i> , I come.	<i>Nan-umali</i> , the one who comes.
<i>Tumokcho-ak</i> , I sit.	<i>Nan tumokcho</i> , the one who sits.
<i>Pumanad-ak</i> , I go down.	<i>Nan pumanad</i> , the one who goes down.

Note. Verbs having the *en* prefix may have two forms of the verbal noun, (1), as above, the form of the third person sin-

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\* The ligature is not used with auxiliary particles.

gular, or (2) the infinitive form with prefix *men*; as, *nan men-fasa*, *nan mön-laka*, etc.

#### EXAMPLES OF VERBAL NOUNS FORMED FROM POSSESSIVE VERBS

Verb.	Verbal noun.
<i>Ala-ek</i> , I get.	<i>Nan mang-ala</i> , the one who gets.
<i>Kuyuch-ek</i> , I draw.	<i>Nan mang-uyud</i> , the one who draws.
<i>Fasa-ek</i> , I read.	<i>Nan ma-masa</i> , the one who reads.
<i>Lag-ek</i> , I make.	<i>Nan men-laka</i> , the maker.
<i>Ngobngof-ana</i> , It gnaws.	<i>Nan men-ngobngob</i> , the one who gnaws.
<i>Tekwaf-ak</i> , I open.	<i>Nan ma-nekwa</i> , the one who opens.
<i>Patöi-ek</i> , I kill.	<i>Nan ma-matöi</i> , the one who kills.
<i>Sakach-ak</i> , I sweep.	<i>Nan ma-makad</i> , the sweeper.

These verbs are still transitive although they have the form of intransitive verbs. Intransitive verbal nouns are formed from intransitive verbs (see above, *a*).

*a*. Meaning and use. The meaning of the personal verbal nouns is "the one who." Its use is as follows:

1. When the emphasis is on the subject, or agent; that is, when the sentence begins with the interrogative *Sino*, "Who?" or with a personal pronoun or proper noun followed by the article *nan*.

#### EXAMPLES

<i>Sino nan umali?</i>	[Who (the one who) comes?] Who is coming?
<i>Sino nan inmali?</i>	Who came?
<i>Sino nan men-fasa?</i>	(Who is to read?) Who is the reader?
<i>Sika nan mang-oyud isnan fotog.</i>	It is you, you are the one who is to lead the pig.
<i>Saken nan nanekwab isnan önöb.</i>	It was I who opened the door.
<i>Si ina nan nangwani.</i>	It was my mother who said it.
<i>Si Ikid nan nang-ala isnan sakad.</i>	It was Ikid who took the broom.
<i>Faken-ak is men-oto.</i>	I am not the (one who is to) cook.
<i>Si Pochis nan kumaan.</i>	It is Pochis who is going away.
<i>Chakayu ken anochim nan manakcho.</i>	You and your brother are to get water.
<i>Si tona nan nangaiu idugka.</i>	He (is the one who) got wood yesterday.
<i>Nan i-Samoki nan menkaeb si fanga.</i>	The Samoki people are the makers of the jars.

2. In relative clauses introduced by the ligature *ai*, which is the substitute for a relative pronoun.

## EXAMPLES

<i>Aiköm inila nan fapai ai nang-yai isnan piki?</i>	Did you see the girl who brought the corn?
<i>Nan taku ai nentötöö isna id kak ufab ya kinmaan issan wiit.</i>	The man who stayed here last night went away early this morning.
<i>Nai si midchiko ai umali.</i>	There is the doctor (who is) coming.
<i>Ento nan ongang-a ai men-lokam?</i>	Where are the boys who are to weed?
<i>Cha-k anapen nan lalaki ai nangwani en wai sakitna.</i>	I am looking for the man who said he was sick.
<i>Chakayu ai ma-nimüt isnan facho, tumokcho-kayu.</i>	You who are to sew the coats sit down.
<i>Ngag ai kafayo nan linmayau?</i>	Which is the horse that ran away?
<i>Naligwat nan kalkachol ai mang-awit isnan finayo.</i>	The cargador who is to take the rice has started.

3. Alone, as subject or object of a verb, or like any noun. *Nan lin-mayau*, for example, is "the man who ran away;" that is, "the runaway."

## EXAMPLES

<i>Nan men-chuno ya umali.</i>	The workman is coming.
<i>Nan men-afö tumokcho isna.</i>	The weaver sits here.
<i>Saken nan men-oto.</i>	I am the cook.
<i>Inilam ngen nan linmayau?</i>	Did you see the runaway?
<i>Nasakit nan men-laka isnan fali.</i>	The basket-maker is sick.
<i>Ayakam nan men-lokam.</i>	Call the weeders.

2. Possessive verbal nouns. These form a large class of words in constant use. They are formed from any part of any verb, personal or possessive. The characteristic mark is the suffix *an* with inflection of the second conjugation. The *mang* prefix may be used, or there may be reduplication of the root.

For example, from the verb *ila-ek*, "I see," with the prefix *mang-*, and suffix *an*, we get the verbal noun *mang-ila-(a)n*, which means "the seeing." The inflection is as follows:

	Present tense.	Past tense.
Sing.	<i>nan mang-ila-k, a(n)-k(o)</i>	<i>nan nang-ila-k</i>
	<i>nan mang-ila-m</i>	<i>nan nang-ila-m</i>
	<i>nan mang-ila-na</i>	<i>nan nang-ila-na</i>
Dual.	<i>nan mang-ilan-ta</i>	<i>nan nang-ilan-ta</i>
Plu.	<i>nan mang-ilan-taku</i>	<i>nan nang-ilan-taku</i>
	<i>nan mang-ilan-mi</i>	<i>nan nang-ilan-mi</i>
	<i>nan mang-ilan-yu</i>	<i>nan nang-ilan-yu</i>
	<i>nan mang-ilan-cha</i>	<i>nan nang-ilan-cha</i>



The above is a model of the inflection of all verbal nouns of this class, with or without a prefix. This may be seen in the paradigms of verbs.

a. Forms.

1. Of personal verbs. The possessive verbal nouns of personal verbs are formed by the addition of the suffix *an* to the infinitive.

EXAMPLES

<i>Nan entötöi-ak.</i>	My staying.
<i>Nan entötöi-an-yu.</i>	Your staying.
<i>Nan maka-ila-k.</i>	My being able to see.
<i>Nan tumokchoan-cha.</i>	Their sitting.
<i>Nan sumköpana.</i>	His entering.
<i>Ento nan entötöö-anyu?</i>	(Where is the staying-place of you?) Where are you staying?
<i>Kaat nan kumaan-am?</i>	(When the going of you?) When are you going away?
<i>Kaat nan inmaliana?</i>	When did he come?
<i>Ento nan ön-abafangan-cha?</i>	(Where is their playing-place?) Where do they play?
<i>Nannai nan pumanachan-mi.</i>	(Here is the going-down-place, descent.) Here is where we go down.
<i>Sianan kinmöntök-an nan tali.</i> (From verb <i>kumöntög</i> , it becomes stiff.)	That is what made the rope stiff.
<i>Ngag nan inmögiatan-cha?</i>	(What the cause of their being afraid?) What made them af- raid?

2. With *mang* prefix. The usual way of forming the verbals of possessive verbs is by adding the prefix *mang* (*men* or *ma*) and the suffix *an* to the root or root and prefix.

EXAMPLES

<i>Nan mang-ila-(a)n.</i>	The seeing.
<i>Nan men-laka-an.</i>	The making.
<i>Nan ma-nipla-ana.</i>	His cutting down.
<i>Nan ma-nawat-am.</i>	Your taking.
<i>Nan mang-uyuch-an-cha.</i>	Their drawing.
<i>Nan ma-masa-an-taku.</i>	Our reading.
<i>Nan mang-ekwat-ak.</i>	My lifting.
<i>Nan ma-matöiam-cha.</i>	Their killing.
<i>Nan mang-i-saach-an.</i>	The putting down.
<i>Nan mang-i-pa-kaan-am.</i>	Your sending away.
<i>Ngag nan manipila-an-cha is-</i> <i>nan kaiu?</i>	(What the-reason-of their cutting down the tree?) Why do they cut down the tree?

## EXAMPLES—continued

<i>Ento nan nangilan-yu isnan</i>	(Where the your seeing the pig?)
<i>fotog?</i>	Where did you see the pig?
<i>Kaat nan mangan-an-yu?</i>	(When the your eating?) When do you eat?
<i>Isna nan nagisaach-ak isnan losab.</i>	Here is where I put down the boards.
<i>Ento nan na-matöian-cha is-nan nuang?</i>	Where did they kill the carabao?

3. With *ka as* prefix. *Ka* is sometimes found as the prefix of verbal nouns; it is in some cases interchangeable with *ma*.

## EXAMPLES

<i>nan ka-söyip-ak, or ma-söyip-ak</i>	my sleeping
<i>nan ka-i-salak-an-cha</i>	their shelter, means of protection
<i>nan ka-taku-an</i>	the time or state of being alive
<i>nan ka-onganga-an</i>	the condition of childhood
<i>nan ka-ligwat-am</i>	your starting
<i>nan ka-kaof-an</i>	the burying: time or place

## 4. Reduplication.

Many verbal nouns are formed by the reduplication of a part of the first syllable of the root, with the suffix *an*.

## EXAMPLES

<i>nan a-ani-an</i>	the harvesting, or time of harvest
<i>nan i-inum-an</i>	the drinking-place, or anything from which to drink
<i>nan ö-ömös-an</i>	the bathing-place
<i>nan to-tokcho-an</i>	place to sit; chair
<i>nan cha-chagus-an</i>	resting place, rest-house
<i>nan wa-wasit-an</i>	place to throw away things; that is, scrap-basket

b. Verbal nouns are used to indicate or emphasize 1. Time, 2. Place, 3. Cause or reason, 4. State or condition.

## 1. Time.

## EXAMPLES

<i>Kaat nan kumaan-am?</i>	When are you going away?
<i>Kaat nan sumaaan Pedro?</i>	When is Pedro going home?
<i>Kaat nan mangan-an-taku?</i>	When are we to eat?
<i>Kaat nan mangaban-cha is-nan afong?</i>	(When their building the house?) When are they going to build the house?

## EXAMPLES—continued

<i>Is wakas ngen nan umaliām?</i>	Is it to-morrow that you are coming?
<i>Idugka nan linmaosan nan kofinyachol.</i>	Yesterday the governor passed by.
<i>Twa ai fuwan nan nen-chunolak.</i>	I worked two months.
<i>Maid-in-ilak issan sinumköp-ak isnan afong.</i>	I saw nothing when I went into the house (on my going in).
<i>Issan cha-k pinmanach-an isnan panachan, ni-sakau-ak.</i>	When I was going down the steps I fell.
<i>Issan nangölan Komicho isnan patik, nentagtag.</i>	When Komicho heard the bell he ran.
<i>Issan chana nentagtak-an nisakau.</i>	When he was running he fell.
<i>Isnan fumalaan-yu, tekwafan-yu nan fintana.</i>	When you go out open the window.

## 2. Place.

## EXAMPLES

<i>Ento nan ka-söyip-am?</i>	(Where your sleeping-place?) Where do you sleep?
<i>Nan wanga nan ö-öms-an-cha.</i>	The river is their bathing-place.
<i>Ad wanga nan i-inum-an nan kafayo.</i>	The river is where the horses drink.
<i>Ento nan ma-abt-an (from root aföt) nan kofinyachol?</i>	Where is the governor to be met?
<i>Ad Fauko nan inmayan Komicho.</i>	It was to Bauko that Komicho went.
<i>Ento nan finmala-an nan otut?</i>	Where did the rat come out?
<i>Ischi nan lumnek-an si akiu.</i>	There is where the sun sets.
<i>Nan afong Fanged nan nanga-ia-ak isnan anakmo.</i>	At Fanged's house I left your child (my leaving-place).
<i>Ento nan nangip-pöi-am isnan fachok?</i>	Where did you put my coat?
<i>Ento nan wa-wasit-an nan lo-kit?</i>	Where is the dirt to be thrown?
<i>Adi-k ammo mo ento nan inmayan ina.</i>	I do not know where my mother has gone (the going-place).
<i>Ad Lanao nan mangabak isnan afong-ko.</i>	At Lanao I shall build my house.
<i>Is nannai ai kalsa nan lumaosan nan solchacho.</i>	The soldiers are to pass on this road.
<i>Kagawis nan mangan-an-yu.</i>	Your dining-room (eating-place) is very good.
<i>Isna nan kippöian nan sangi.</i>	The sangi is to be put here.

### 3. Cause or reason (see construction of the particle *ngag* with verbal nouns.

#### EXAMPLES

<i>Ngag nan kumaan-an-yu?</i>	(What the reason of your going?) Why are you going away?
<i>Ngag nan manippla-ana isnan kairu?</i>	Why does he cut down the tree?
<i>Ngag nan adim men-laichen ai entötöö isna?</i>	Why do you not like to stay here?
<i>Ngag nan umögiat-am?</i>	What are you afraid of?
<i>Umögiat-ak isnan solchacho, sia nan nentafun-ak.</i>	I am afraid of the soldier, that is why I hid.
<i>Nan aso kinetfana saken, sia nan namaik-ak ken sia.</i>	The dog bit me, that is why I beat him.
<i>Ngag nan en-chungchungaru-an-yu?</i>	Why are you idling about?
<i>Kumaan nan si ama is auni, sia nan mangan-ana ad-wani.</i>	My father is going in a little while, that is why he eats now.
<i>Umali nan ochan, sia nan naligwat-an nan fabfafai.</i>	The rain is coming, that is why the women started.
<i>Adik ammo mo ngag nan kin-maanana.</i>	I do not know the reason of his going.

### 4. Action, state, or condition.

#### EXAMPLES

<i>Sinakitan nan nenpaila-n nan fuwan.</i>	The moon suddenly appeared (sudden the appearing).
<i>Igai-ko in-ila nan sinumköp-am.</i>	I did not see your coming in.
<i>Nalikat nan ösk-an ai nai.</i>	The descent here is difficult.
<i>Ka-sösögang nan natöi-an Molab.</i>	Molab's dying was very sad.
<i>Ngaag nan nentafun-an nan ongang-a.</i>	It was naughty of the children to hide (bad the hiding).
<i>Inianapcha nan ma-matöian-cha isnan foso.</i>	They sought a way to kill the enemy.
<i>Kawis nan nentötöi-ak ad Fauko.</i>	My staying at Bauko was good.
<i>Chinngö-yu nan en-kal-kali-ancha?</i>	Did you hear them talking?

### C. Transitive verbs may be made intransitive by the use of the *men*, *um*, or *mang* prefixes.

#### EXAMPLES

<i>Oto-ek, I cook.</i>	<i>Um-oto-ak, or men-oto-ak, I am the cook.</i>
<i>Tipla-ek, I cut down.</i>	<i>Ma-nipla-ak, I am the one who cuts down.</i>

## EXAMPLES—continued

*Ala-ek*, I get.  
*Sakach-ak*, I sweep.

*Fasa-ek*, I read.  
*Lag-ek*, I make.

*Um-ala-ak*, I am the one who gets.  
*Men-sakad-ak*, I am the one who sweeps.

*Men-fasa-ak*, I am the reader.  
*Men-laka-ak*, I am the one who makes.

D. A distinct class of verbs is formed by the use of the *mang*-prefix with substantives. The meaning is that of seeking, gathering, using, or in some way dealing with the object signified by the substantive.

## EXAMPLES

*Toki*, camote.  
*Kaiu*, wood.  
*Kachiu*, fish.  
*Kayab*, guava.  
*Chanum*, water.

*Sichok*, net.  
*Fengwit*, hook.  
*Suklong*, hat.  
*Kafayo*, horse.  
*Chochon*, locust.  
*Sifit*, pig-weed.  
*Segfat*, runo.

*Sakcho-an*, jar (or something to hold water).

*Topkau*, lily.  
*Fökas*, fruit.  
*Lischig*, snail.

*Manokiak*, I go to get camotes.  
*Mang-aiu-ak*, I get wood.  
*Mang-achiu-ak*, I get fish.  
*Mang-ayab-ak*, I go for guavas.  
*Ma-nanum-ak*, I go to look after the water (i.e. in rice fields).  
*Ma-nichock-ak*, I fish with a net.  
*Ma-mengwit-ak*, I fish with a hook.  
*Ma-noklong-ak*, I wear a hat.  
*Mang-afayo-ak*, I ride a horse.  
*Ma-nochon-ak*, I go for locusts.  
*Ma-n-fit-ak*, I gather pig-weed.  
*Ma-negfat-ak*, I get runo for fencing.

*Ma-nakcho-ak*, I go for water.

*Ma-nopkau-ak*, I gather lilies.  
*Ma-m-kas*, It bears fruit.  
*Men-lischig-ak*, I go to get snails.

## THE PARTICIPLE

## A. Form.

The participle is formed by prefixing *ma* (*na* for the past) to the root or verb-form of possessive verbs. The suffix *an* of the second conjugation is retained; that of the third, *en*, is dropped.

The prefix *ma*, (*na*) is contracted in forming the participle of verbs having the prefix *i*. *Ma-i-faag*, *ma-i-fuig*, etc., become *mi-faag*, *mi-fuig*, etc.

These forms are shown in the paradigms above.

## B. Use.

1. Present and future. The participle with the prefix *ma* is used—

- a. To express present or future condition or action.
- b. To indicate a continued state.
- c. To indicate a probability.

## EXAMPLES

<i>Ma-kaiad-kayu's na.</i>	You are left here.
<i>Ma-oto nan piki.</i>	The corn is to be cooked.
<i>Ma-tangchan-an nan enchuno is maschöm.</i>	The workmen are to be paid to-night.
<i>Cha ma-oto nan piki.</i>	The corn is being cooked.
<i>Ma-ila nan fuwan.</i>	The moon is visible (to be seen).
<i>Mad-ngö (from cheng-ek, root chengö) nan patik isnan ad-adchawi.</i>	The bell is (or may be) heard a long way off.
<i>Mo mapno nan fanga, isköp-mo.</i>	When the jar is full (filled), bring it in.
<i>Malpas una nan misa, sa kayu et kumaan.</i>	Finished first the Mass, then you may go away. (That is, you must wait till the Mass is over.)
<i>Ma-onod nannai ai kalsa.</i>	This road is to be followed.
<i>Mi-sifu nan tinfa isnan makanyu.</i>	The sugar is to be eaten with your rice.
<i>Mi-pa-lofus nan nafalud.</i>	The prisoner is to be released.
<i>Ma-te-tek-waf-an nan fintana.</i>	The window is always open.
<i>Ma-ta-tangf-an nan fanga.</i>	The jar is to be kept covered.
<i>Ma-a-ap-apan. nan tokfifi isnan lifoo.</i>	The stars are covered by the clouds.

Note. Here it is the reduplication of a part of the first syllable of the root that really gives the special meaning. The same is true of the following section. The illustrations show how reduplication may be applied to the participle.

Here the whole of the first syllable is repeated.

## EXAMPLES

<i>Ma-suk-sukput nan tali.</i>	The rope is likely to break.
<i>Ma-tot-tokang nan fanga.</i>	The jar is likely to be tipped over.

At, the sign of the future, may be used with this form of the participle.

## EXAMPLES

<i>At-ma-oto nan toki is umcha-nan ina.</i>	The camotes will probably be cooked by the time my mother gets here.
<i>At-mag-katinan-ka mo anukem nan kafayo.</i>	You will probably be kicked if you bother the horse.
<i>At-ma-kaan nan apog.</i>	The lime will be removed.
<i>At-ma-kaan nan sakit-mo.</i>	Your sickness will be taken away. (That is, you will get well.)
<i>At-ma-palofus nan na-falud.</i>	The prisoner will be released.

2. Past: *Na* is used to indicate completed action.

## EXAMPLES

<i>Napno nan fanga (root, pun-no).</i>	The jar is full (filled).
<i>Na-kaan nan apog.</i>	The lime has been taken away.
<i>Na-b-tak nan losab ai nai.</i>	This board is cracked.
<i>Na-kaan nan sakit ina.</i>	My mother's sickness is gone.
<i>Aikö na-fuas nan fali ai ki-naeb-mo?</i>	Is the basket that you were making finished?
<i>Na-kaeb nan afong-mi.</i>	Our house is built.
<i>Nagkatin-an-ka ngen isnan kafayo?</i>	Were you kicked by the horse?

*Ka.* The prefix *ka* is often used in negative sentences, instead of *ma* or *na*.

## EXAMPLES

<i>Adi ka-ila nan taku.</i>	The people are not to be seen.
<i>Adi ka-sukput nan tali.</i>	The rope cannot be broken.
<i>Adi ka-d-ngö nan kampana.</i>	The bell cannot be heard.
<i>Adi ka-tang-f-an nan önöb.</i>	The door cannot be shut.
<i>Adi ka-kaan nan lati isnan kipan ai nai.</i>	The rust will not come off this knife.
<i>Adi ka-kakan nannai ai itlug tai nginmaag.</i>	This egg cannot be eaten because it has turned bad.
<i>Igai ka-lango nan öwösko.</i>	My blanket is not dry.
<i>Igai kankai nan fali-na.</i>	His basket is not finished.
<i>Igai ka-kaan nan losab.</i>	The boards have not been taken away.
<i>Igai ka-ila nan solchacho.</i>	The soldiers were not to be seen.

## C. The participle as adjective.

The participle is very largely used to supply the lack of true adjectives (see Adjectives).

## EXAMPLES

<i>Na-bö</i> (from <i>öbö</i> ) <i>nan pala-tok.</i>	My plate is wet.
<i>Na-blai-ak.</i>	I am tired.
<i>Na-fögfög nan sikik.</i>	My foot is asleep (numb).
<i>Na-owat-kami.</i>	We are hungry.
<i>Na-fikut nan kafayo.</i>	The horse is thin.
<i>Na-skaw nan amama.</i>	The old man is chilled.
<i>Na-limimo nan fuwan.</i>	The moon is full.
<i>Naw-ew-kayu?</i>	Are you thirsty?
<i>Na-kimit si Awakan.</i>	Awakan is blind.
<i>Nat-tiku nan katsaium.</i>	The needle is bent.
<i>Nat-tiku nan kalsa.</i>	The path is winding (crooked).
<i>Na-um nan falat; igai kaum nan manka.</i>	The bananas are ripe; the mangoes are not ripe.
<i>Nad-chi-chingut nan fachom.</i>	Your coat is dirty.

## D. The participle as noun.

1. Some participles are understood as nouns, and used as such with the article. For example, *nan ma-kan*, "the (thing) to be eaten;" that is, "food." (This word *ma-kan* has come to mean "boiled rice" the necessary food of the Igorot.)

## EXAMPLES

<i>nan ma-sawa</i>	what is left over, or surplus
<i>nan ma-ila</i>	what is to be seen, appearance, vision
<i>nan mi-dkop</i>	something to be used for repairing, a patch
<i>nan ma-i-dno</i>	something to use in working, a tool
<i>nan mi-lokam</i>	something to use for weeding
<i>nan ma-inum</i>	what is to be drunk, a beverage
<i>nan mi-sono</i>	what is to be used in making the fire, kindling
<i>nan ma-kanta</i>	what may be sung, song or hymn

2. Verbal nouns are formed from the participle, as from other parts of the verb.

## EXAMPLES

<i>Isna nan mag-kaiach-an nan oi.</i>	(This is the to-be-put-place of the rattan.) The rattan is to be put here.
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## EXAMPLES—continued

<i>Nannai nan ma-ekchak-an nan piki ai ma-kiling.</i>	Here is the receptacle for the corn that is to be ground (literally, the falling-place).
<i>Ento nan na-isaach-an nan lo-sab?</i>	Where were the boards put?
<i>Kaat nan ma-kaan-an nan fa-to?</i>	When are the stones to be taken away? (When the taking?)
<i>Ngag nan na-tikuan nan kat-saium?</i>	What made the needle get bent?

## E. Passive voice.

The participle with personal endings gives the passive voice of possessive verbs.

## EXAMPLES

## Present tense.

Sing.	<i>ma-ila-ak</i> , I am seen	<i>mav-fachang-an-ak</i> , I am helped	<i>mi-lako-ak</i> , I am sold
	<i>ma-ila-ka</i>	<i>mav-fachang-an-ka</i>	<i>mi-lako-ka</i>
	<i>ma-ila</i>	<i>mav-fachang-an</i>	<i>mi-lako</i>
Dual.	<i>ma-ila-ta</i>	<i>mav-fachang-an-ta</i>	<i>mi-lako-ta</i>
Plu.	<i>ma-ila-taku</i>	<i>mav-fachang-an-taku</i>	<i>mi-lako-taku</i>
	<i>ma-ila-kami</i>	<i>mav-fachang-an-kami</i>	<i>mi-lako-kami</i>
	<i>ma-ila-kayu</i>	<i>mav-fachang-an-kayu</i>	<i>mi-lako-kayu</i>
	<i>ma-ila-cha</i>	<i>mav-fachang-an-cha</i>	<i>mi-lako-cha</i>

## Past tense.

<i>na-ila-ak</i> , etc.	<i>nav-fachang-an-ak</i> , etc.	<i>ni-lako-ak</i> , etc.
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## Future tense.

<i>at-ma-ila-ak</i> , etc.	<i>at-ma-fachang-an-ak</i> , etc.	<i>at-mi-lako-ak</i> , etc.
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A number of verbs appear in this passive form alone, while their meaning is active. It is sometimes possible to detect the way in which the subject is affected by that for which the root stands, but more often not, if the root does not occur alone or in any other combination to give a clue to its essential meaning.

## EXAMPLES

<i>Ma-söyip-ak.</i>	I sleep (am affected by sleep).
<i>Ma-lichong-ak.</i>	I forget.
<i>Ma-ligwat-ak.</i>	I start.
<i>Ma-göd-ak</i> (root, <i>ögöd</i> ).	I cut myself accidentally.
<i>Na-tengli-ak.</i>	I have a stiff neck.
<i>Mi-sakau-ak.</i>	I fall down.
<i>Ma-fögfög-ak.</i>	I am numb.
<i>Ma-owat-ak.</i>	I am hungry.
<i>Ma-wiw-ak.</i>	I am thirsty.
<i>Ma-sausau-ak.</i>	I go astray.

## IRREGULARITIES

There are some deviations from the regular conjugation of verbs, as well as some isolated forms and defective verbs.

## A. Irregularities of conjugation or use.

First conjugation. We find a few verbs with the prefix *pa-* and the pronominal endings of the first conjugation. (*Pa* is considered a regular prefix of possessive verbs.) Such verbs are, of course, intransitive, and the force of the prefix is reflexive; the speaker, or subject, allows or causes some action to take effect on himself.

## EXAMPLES

*Pa-funyaḡ-ak.*

I am to be (let myself be) baptized.

*Pa-pökös-ak.*

I let myself receive medical treatment: be "medicined."

1. The verb *ikad-ak* "I take care," seems altogether irregular in inflection. The pronominal endings are personal with the exception of the third person singular, which has the possessive ending *na*. There is no characteristic prefix of a personal verb.

## INDICATIVE MOOD

	Present tense.	Past tense.
Sing.	<i>ikad-ak</i> , I take care	<i>in-ikad-ak</i> , I took care
	<i>ikad-ka</i>	<i>in-ikad-ka</i>
	<i>ikad-na</i>	<i>in-ikad</i>
Dual.	<i>ikad-ta</i>	<i>in-ikad-ta</i>
Plu.	<i>ikad-taku</i>	<i>in-ikad-taku</i>
	<i>ikad-kami</i>	<i>in-ikad-kami</i>
	<i>ikad-kayu</i>	<i>in-ikad-kayu</i>
	<i>ikad-cha</i>	<i>in-ikad-cha</i>

2. *Um-ös-ak*, or *en-ömös-ak*, "I bathe," presents some difficulty. It is composed of the root *ömös* and the prefix *um-*. It may be that the root and prefix have at some time undergone contraction. In other combinations, *ömös* appears as the form of the root: that is, *miki-ömös-ak*, "I bathe with others," *i-ömös-ko*, "I use for bathing;" *pa-öm-s-ek*, "I have bathed."

Second conjugation. 1. *Aḡt-ak*, "I give," is regular in inflection but irregular in use. It is intransitive, requiring *is* before its object, being used in an indeterminate way.

## EXAMPLES

*In-aḡtak chakayu is kipan.*

I gave you knives.

*Aḡtak chakayu is solat.*

I give you some letters.

*Aḡtam si Pedro is toki.*

Give Pedro some camotes.

The real form of the root is uncertain. In combination it appears as *agtan* (*um-agtan-ka*, *mang-agtan*); this may be a contraction of *aköt-an* or some similar form. *An* is, of course, the suffix of the second conjugation, in the inflected form, *agt-ak*, *agt-an-mi*, etc.

2. *Kan-ak*, "I say," is an irregular form. The root is *kowani*, as seen in combinations: *i-k-wani-k*, *asi-k-wani-cha*, *mang-wani*, etc., and the form of the past tense *k-in-wani-k*.

The word *kanu*, meaning, "he, some one says," probably is from this root. Its peculiar use is conspicuous. It is used in quoting another person or in giving his real or supposed opinion; or as a sort of equivalent for the English, "they say," or the French *on dit*.

## EXAMPLES

<i>Laichina, kanu, nan toki.</i>	He says he wants the camotes.
<i>Wadai, kanu, ayaka ai sol-chacho'schi.</i>	They say there are many soldiers there.
<i>Adu, kanu, chi.</i>	That is enough, she says.
<i>Adi, kanu, umali.</i>	He is not coming, he says.

Third conjugation. 1. *En* usually is a mark of a personal verb, sometimes found as a prefix of the third conjugation, giving much the same meaning as *pa*.

## EXAMPLES

<i>En-chuno-ek</i> ( <i>en-chuno-ak</i> is intransitive, I work).	I employ, have work for me.
<i>En-oto-ek siv Fanged.</i>	I employ Fanged as cook.
<i>En-atp-ek si Chamig.</i>	I get Chamig to put on a roof for me.

2. *Pangan-ek* is a derivative of the root *kan*, from which comes the verb, *kan-ek*, "I eat." With the prefix *mang*, this becomes intransitive, *mang-an-ak*, "I eat;" then this may become *pang-an-ek*, "I cause to eat, feed," again transitive. The form *i-pang-an-ko* (fourth conjugation) also exists, as if the derived word *pa-ngan*, had the status of a root.

Fourth conjugation. A number of verbs, inflected according to the rules of the fourth conjugation lack the characteristic prefix *i-*; some of these present other irregularities.

1. The verbs *igna-k*, *igto-*, and *itcho-k* are exceptional verbs of this conjugation. The inflection is regular; the roots, as seen in derivatives, are, respectively, *ignan*, *igto*, *itcho*. It may be that a prefix (*i-*) once existing, has disappeared by contraction, leaving a single *i*.

2. *Ye-ko*, "I take," and *ya-ik*, "I bring," are probably derivatives of the roots *öi* and *ali*, the earlier forms having been *i-öi-ko* "I go with," that is, "I take from here" and *i-ali-k*, or *i-yali-k* "I come with," that is, "I bring from elsewhere". The form *yali-k* is more common than *ya-ik*, in Samoki and Tukuran. In combination, however, *yö* and *yai*, or *yali*, are treated as roots: *mong-yöi*, *um-yai-ka*, etc.

3. *Ammo-k*, "I know," is apparently of the fourth conjugation, but it lacks a prefix. It is an Ilokano word, and irregular in that language, but has been so thoroughly adopted by the Igorots that it should be noticed.

4. *Mav-falin-ko*, "I can, I am able," is an Ilokano word in common use. It is a derivative of the root *balin*. It is quite irregular for a verb with the participial form to be inflected as a possessive verb. The form *mav-falin-ko*, *ka*, etc., is also used. The Ilokano, *masapul-ko*, "I need," is similar.

B. Other special irregularities are seen in the following words:

1. *En-na-ka*, "give me." This is the only form of the verb so far as is known, unless it is a derivative from the obscure root of the verb *agt-ak* (see above). It is much used by children (and others) in a teasing, insistent way. It is followed by *is* with the object.

#### EXAMPLES

<i>Ennaka's katsaium!</i>	<i>Ennaka</i>	Give me a needle! Ah, give me.
<i>man!</i>		
<i>Ennaka's kispolo.</i>		Give me some matches.
<i>Ennaka's kwak!</i>		Give me some (literally, give me mine).
<i>Ennaka's fəlat-ko.</i>		Give me a banana (literally, give me my banana).

2. The expression *ya'm!* is often heard, and may be an inelegant way of saying *ya-im*, "you bring." It means, "give me, give it to me!"

3. *Kinne!* "Keep still, stop talking!" is often used alone, or in the forms *kinnek-ka*, *kinnek-kayu*. *Kinne!* is the root of the verbs *ig-kinnek-ko*, *k-um-ig-kinnek-ak*, *k-um-innek-ak*; its use alone is irregular.

4. *Wadai* and *maid*. These are not verbs, but supply to some extent the lack of the verbs "to be" and "to have." They are

constantly employed like the Spanish *hay* and *no hay*. They are not inflected, but are subject to some changes in form.

. a. *Wadai* and *maid* used in place of "to be." This is confined to the third person, singular and plural.

## EXAMPLES

<i>Wadai ngen asin?</i>	Is there (any) salt?
<i>Wadai. Maid.</i>	There is. There is not.
<i>Wadai-cha nan taku is kwab na.</i>	There are people below.
<i>Wadai nan angsan ai manok isnan ka-uma.</i>	There are many chickens in the garden.
<i>Maid kispolo? Maid.</i>	Are there no matches? No.

b. The auxiliary verb *en-ak*, or *ek*, "I am going to," takes the pronominal endings of the dependent verb. *Ön-kami infolo, ek alaen*, etc. It is found only in the present, and infinitive forms. The word *tek*, is often heard, used in the same way as *ek*. This may be a contraction of *et-ek*, or it may be an auxiliary, as Seidenadel considers it.

## EXAMPLES

<i>Wada's Komicho? Maid si-na.</i>	Is Komicho here? No. He is not.
<i>Ento nan kispolo? Wada's-ka kosina.</i>	Where are the matches? They are in the kitchen.
<i>Wadai chanum?</i>	Is there any water (here)?
<i>Maid sina; wadai ad tongcho.</i>	There is none here; there is some upstairs.

c. In place of "to have." Here the possessive suffix is used with the "subject" of *wadai* or *maid*.

## EXAMPLES

<i>Wadai nan ayaka ai manok-mi.</i>	(There are of us, many.) We have many chickens.
<i>Wadai nan tolo ai yunak.</i>	I have three older brothers (or sisters).
<i>Wadai kanen-cha?</i>	Have they any food?
<i>Maid öwös-yu.</i>	You have no blankets.
<i>Ennaka's asin tai maid asin-ko.</i>	Give me some salt for I have no salt.
<i>Maid ngen fotog-yu?</i>	Have you no pig?

d. *Wadai* and *maid* are often used to make indefinite statements.

## EXAMPLES

<i>Wadai nan umali.</i>	Some one is coming. (There is the one who comes.)
<i>Wadai nan laichim? Maid; maid laichin-mi.</i>	Do you want anything? No; we want nothing.
<i>Wadai ivfakak ken sika.</i>	I have something to tell you.
<i>Wadai nan sinumköp ai aso.</i>	A dog came in. (There was the came in, that was a dog.)
<i>Maid inilak ai kafayo.</i>	I did not see any horse.
<i>Maid inyaicha's finayo.</i>	They did not bring any rice.
<i>Wadai inchanana ai pitaka.</i>	He found a purse.
<i>Wadai ngen madno?</i>	Is there any work to be done?
<i>Maid ma-lagfuan.</i>	There is no one to be paid.

(See also, the Article.)

e. Changes. Reduplication gives a comparative meaning to *wadai*.

## EXAMPLE

<i>Wad-wadai nan paköi ad ta-wen mo adwani.</i>	There was more corn last year than this (or now).
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A verbal noun with the prefix *ka-* is made, having reference to time or place; *issan ka-wad-ak ischi*, "when I was there." The common word *kawad*, "place," is probably thus derived.

*Maid* is often reduplicated, becoming *ma-iw-id*. This form would suggest that *ma-id* is a compound of the prefix *ma* and root *id* or something similar.

The verbal noun *nan ma-ich-an*, meaning "the lack," is used.

## PREFIXES AND DERIVATIVES

The verb derives different meanings from the various prefixes which are combined with the root.

These are as follows:

Personal verbs from:	Possessive verbs from:
<i>aka</i>	
<i>asi</i>	<i>i</i>
<i>en(in, ön)</i>	<i>pa</i>
<i>=i</i>	
<i>ka</i>	
<i>ma- -an</i>	
<i>maka</i>	
<i>miki</i>	
<i>=pa</i>	
<i>um</i>	

1. *Aka*, *ata*, etc. *Aka* and *ata* with reduplication (usually) of a part or the whole of the root, give the meaning of ability, proficiency, effectiveness. The terminations are personal.

## EXAMPLES

<i>Aka-fas-fasa-ka.</i>	You read well, are a good reader.
<i>Aka-chim-chimit si Langsa.</i>	Langsa sews well.
<i>Ata-tagtag-ak.</i>	I can run fast, am a good runner.
<i>Aka-kiat si Ofuub.</i>	Ofuub swims well, is a good swimmer.
<i>Aka-ila-ak.</i>	I see well, my sight is good.
<i>Aga-kangös nan kangsa.</i>	The gong rings well, is well-toned.
<i>Aka-d-ngö-ka.</i>	Your hearing is good.

2. *Asi*. With *asi* as a prefix the verb becomes reciprocal.

## EXAMPLES

<i>Asi-ila-ta.</i>	We look at each other.
<i>Nan amam-a ya asi-totya-cha.</i>	The old men talk together.

The prefix *en* commonly precedes *asi*.

## EXAMPLES

<i>Nan aso ya en-asi-onong-cha.</i>	The dogs fight (each other).
<i>Nan ongang-a nen-asi-katin-cha.</i>	The children kicked each other.
<i>Nan kafayo ya en-asi-keteb-cha.</i>	The horses bite each other.
<i>Chakami ken Komicho en-asi-songet-kami.</i>	Komicho and I are angry with each other, have quarreled.
<i>Nan favfafai ya en-asi-ogokud-cha.</i>	The girls tell stories to one another.

3. *En* (*in*, *ön*). These forms are variations of one prefix, as the difference is one of sound only, varying with the speaker, and difficult to detect. This prefix affects the root in two ways.

a. With the pronominal endings *ak* and *ka*, its effect is:

1. To make a transitive verb intransitive.

## EXAMPLES

<i>Fasa-ek nan liblo.</i>	I read the book.
<i>En-fasa-ak.</i>	I read.
<i>Oto-ek nan piki.</i>	I cook the corn.
<i>En-oto-ak.</i>	I cook.
<i>Chimit-ek nan facho.</i>	I sew the coat.
<i>In-chimit-ak.</i>	I sew.
<i>En-ani-cha nan i-Tukukan.</i>	The Tukukan people are harvesting.
<i>In-sakong-ka.</i>	Turn around.
<i>En-kaikai-taku adwani.</i>	We are digging now.
<i>Cha-k in-föliu ad Lafai.</i>	I am bird-scaring at Lafai.

2. To make a great number of intransitive verbs from roots rarely, if ever, otherwise combined.

## EXAMPLES

<i>En-tötö-ak.</i>	I stay.
<i>Ön-tagtag-taku.</i>	Let us run.
<i>Ön-chaolag nan kafayo.</i>	The horse rolls over.
<i>In-kapui-ak.</i>	I am weak.
<i>En-ofong-ta.</i>	We eat from the same plate.
<i>Adi-ka en-öngag.</i>	Do not tell a lie.

Many of these verbs are impersonal.

## EXAMPLES

<i>En-pötög.</i>	It hurts.
<i>In-aklit.</i>	It is bitter.
<i>In-akob.</i>	It has a bad odor.

## 3. To indicate occupation.

## EXAMPLES

<i>En-afö-ak.</i>	I weave, I am a weaver.
<i>En-oto's Komicho.</i>	Komicho is a cook.
<i>En-sakati-ka ngen?</i>	Are you a zacatero?

## 4. To indicate the using of an object.

## EXAMPLES

<i>En-kokud-ak.</i>	I wear shoes.
<i>En-soklong-ak.</i>	I put on, wear a hat.
<i>En-wanös-ka.</i>	You wear a loin-cloth.
<i>En-ipiip nan anochik.</i>	My brother plays a pipe.
<i>En-pat-patayau-taku.</i>	Let us fly kites.
<i>En-fabig-cha.</i>	They play with sticks.
<i>En-anifat-ak.</i>	I make a runo fence.

b. With the pronominal endings *ek*, *em*, of the third conjugation, the verb acquires a causative meaning, partially subjective.

## EXAMPLES

<i>En-oto-ek si Chamig.</i>	I have Chamig for my cook. (I make him cook).
<i>En-chuno-ek nan si anak Si-meon.</i>	I employ Simeon's son.
<i>En-sakchu-ek si Toyab.</i>	I have Toyab get water for me.
<i>En-föliu-ek si Komicho.</i>	I employ Komicho to watch my rice.
<i>En-atip-ek si Ayukok.</i>	I have Ayukok put on my roof.
<i>Kaat nan en-chuno-em?</i>	How many (people) do you employ?

4. *Ka*. *Ka*-, with reduplication of a part of the root, indicates recent action (for other uses see Verbal Nouns and Participles).



## EXAMPLES

<i>Ka-al-ali-ak.</i>	I just came.
<i>Ka-ka-kaan-cha.</i>	They just went away.
<i>Ka-ot-oto-ak.</i>	I have just cooked.
<i>Ka-ang-angkai-ko nan chun-nek.</i>	I have just finished my work.
<i>Ka-il-ila-ak nan si amam.</i>	I saw your father just now.
<i>Ka-fu-buas nan ani.</i>	The harvest is just over.

*Ka*, the prefix, is sometimes repeated instead of the root syllable.

## EXAMPLES

<i>Ka-ka-bangun-cha</i> (from <i>fa-ngun-ek</i> ).	They have just waked up.
<i>Kag-ka-gaeb nannai ai afong.</i>	This house was built recently.
<i>Kad-ka-deng-ek nan patik</i> (from root <i>chengö</i> ).	I just heard the bell.

5. *Ma- -an*. The prefix *ma-*, with *-an*, at or near the beginning of the root (regulated by the initial letter), indicates immediate, sudden, quick action.

## EXAMPLES

<i>Ma-an-ali-ka.</i>	Come at once.
<i>Ma-an-ala-ka is fato.</i>	Bring a stone, quickly.
<i>Na-t-an-akchig-cha.</i>	They suddenly stood up.
<i>Na-t-an-ökö nan kafayo.</i>	The horse stopped short.
<i>Na-an-aka nan ongonga.</i>	The child burst out crying.
<i>Na-an-ochan.</i>	The rain came on suddenly.

6. *Maka*. *Maka-* indicates ability.

## EXAMPLES

<i>Maka-fasa-ak.</i>	I can read.
<i>Maka-ila-ka isnan taku isnan ka kalsa?</i>	Can you see the people on the trail?
<i>Adi-kami maka-d-ngö</i> (root <i>chengö</i> ) <i>isnan kanam.</i>	We cannot hear what you say.
<i>Maka-kiat ngen nan ongonga?</i>	Can the child swim?
<i>Adi-kami maka-d-ngo</i> (root <i>chuno</i> ), <i>tai en-ochan.</i>	We cannot work, because it rains.
<i>Maka-agto-ka ngen isnan fanga?</i>	Can you lift the jar to your head?
<i>Adi maka-sukput isnan tali.</i>	He cannot break the rope.
<i>Si Ami adi maka-takchig, tai insakit nan sikina.</i>	Ami cannot stand, because her leg is hurt.

## EXAMPLES—continued

- Adi-ak maka-ala isnan akas,* I cannot get medicine, because I cannot  
*tai adi-ak maka-chalan.* not walk.  
*Igai-kami naka-s-köp isnan* We could not get into the house.  
*afong.*  
*Igai-ak naka-angnen is sa.* I was not able to do that.

7. *Miki.* *Miki* indicates joint action.

## EXAMPLES

- Umöi-ak miki-ani.* I am going to join in the harvesting.  
*Miki-iskuela-cha.* They go to school with the others.  
*Si Komicho miki-kan ken chakami.* Komicho eats with us.  
*Niki-fuig si ama ken chakami.* My father joined, and went with us.  
*Miki-kanta-ka ken chakami.* Come and sing with us.  
*Niki-söyip-ak isnan iskuela.* I slept with the others at the school.

8. *Um.* *Um* is prefixed to the root if the initial letter is a vowel, otherwise it is infix between the first two letters.

## EXAMPLES

- Um-inum-ak* I drink.  
*S-um-aa-ak* I go home.

In the past tense the form is *-inm-*: *inm-inum*, *s-inm-aa*. *Um* affects the verb in several ways.

a. It gives a reflexive or subjective meaning. "Do this for me." *S-um-id-ka*, with or without *ken saken* (for me), means, "Wait for me."

## EXAMPLES

- T-um-angchan-ka ken chakami.* Pay us; give us our pay.  
*Um-ifuig-ka ken saken ad ili.* Lead me to the town.  
*Um-ala-ka is ofud.* Get some sand for me.  
*Um-agtan-kayu is asin.* Give me some salt.  
*Um-i-solo-ka ken chakami.* Teach us.  
*S-um-ögang-ka ken chakami.* Have mercy upon us.  
*Um-ignan-ka ken saken.* Hold me; take hold of me.  
*Ön-ka adi f-um-achang?* Why do you not help me?  
*Ch-um-awat-ka ken saken.* Catch me.  
*S-um-agen-kayu.* Come near to me.

b. To indicate motion, or a change or process. Many verbs of this class are impersonal.

## EXAMPLES

<i>F-um-olinget.</i>	It grows dark.
<i>K-um-ilat.</i>	It reddens.
<i>P-um-okau.</i>	It becomes white, clean.
<i>L-um-amös nan kafayo.</i>	The horse is growing fat.
<i>Ng-om-aag nan falať.</i>	The bananas are spoiling (becoming bad).
<i>K-um-ödsö nan apog.</i>	The lime is hardening.
<i>Chaka ch-um-akchakö-ka.</i>	You are growing large.
<i>Na-fikut nan aso.</i>	The dog became thin.
<i>L-um-oag nan chanum.</i>	The water boils.
<i>T-um-akchig-kayu.</i>	Stand up.
<i>S-inm-aa-cha.</i>	They went home.
<i>At-k-um-aan-kami.</i>	We shall go away.
<i>F-um-ala nan akiu.</i>	The sun rises (comes out).
<i>T-inm-okcho-ak isnan falo.</i>	I sat down on the stone.
<i>Um-ileng-kayu.</i>	Rest, take a rest.
<i>L-um-amag-ta isnan filig.</i>	Let us go up the mountain.

c. *Um*, with reduplication of a part of the root, sometimes indicates ability, mastery of a matter. This use resembles that of the combination with the prefix *aka*; there is, however, a distinction. The verb with *um* means, "I know how to do, I thoroughly understand;" while the verb with *aka* means rather; "I can do the thing well."

## EXAMPLES

<i>P-um-i-pili-ka.</i>	You choose well, are a good judge.
<i>Ch-um-idchimit si ina.</i>	My mother knows all about sewing.
<i>Um-a-afö-ka ngen?</i>	Do you understand weaving?
<i>T-um-otolad-ak.</i>	I know how to draw.

d. *Um* is of great value in giving an indeterminate meaning. This is difficult with transitive verbs because of the lack of an indefinite article.

## EXAMPLES

<i>Patöi-em nan manok.</i>	Kill <i>the</i> chicken.
<i>P-um-atöi-ka is manok.</i>	Kill <i>a</i> chicken.
<i>Oto-em nan itlug.</i>	Cook <i>the</i> egg. (This might also mean, Cook an egg for me, as in paragraph a, above.)
<i>Si Chilam ya um-ala is ka-nenmi.</i>	Chilam is getting some food for us or our food.
<i>Um-yali-kayu is tabla.</i>	You bring some boards.

## EXAMPLES—continued

<i>K-um-aeb-ka is fachok.</i>	Make a coat for me.
<i>Um-anap is tali.</i>	He is looking for some rope.
<i>Nan iv-Fanaue ya l-um-ako-cha is asin.</i>	The Banaue people buy salt.
<i>Um-ayag-ka is taku.</i>	Call some one (a person).

9. *I*. Verbs with the prefix *i-* are possessive, of the fourth conjugation. They frequently have for their object the instrument of the action.

## EXAMPLES

<i>I-faig-ko nan lolo isnan aso.</i>	(I beat with a stick, as to the dog.) I beat the dog with a stick.
<i>Id-chimit-ko nan chakchakö wi katsaium.</i>	I sew with a large needle.
<i>I-lokam-na nan suan.</i>	She weeds with a trowel (or sharp-pointed instrument).
<i>I-falud-mo nan oey isnan ka-iu.</i>	Tie up the wood with rattan.
<i>In-komon-ko isnan asin nan tofu.</i>	I wrapped up the salt in a tofu.
<i>I-ala-na nan siping isnan öwös.</i>	He gets a blanket by means of money.
<i>I-sono-k nan saeng.</i>	I light the fire with pitch pine.

*I*- sometimes indicates a change of position effected on the object of the verb.

## EXAMPLES

<i>I-saad-mo nan fanga.</i>	Put down the jar.
<i>Inkaobcha isnan lota nan si-pingcha.</i>	They buried their money in the ground.
<i>Nan lafaan inlaiauna nan manok.</i>	The hawk flew away with the chicken.
<i>I-saa-k nan anochik tai akalana si inana.</i>	I will take my sister home because she is crying for her mother.
<i>In-fala-mi nan tokchoan.</i>	We took the chairs outside.
<i>Si Aiai ya i-lamag-na nan fotog.</i>	Aiai is taking the pig up the hill.
<i>I-sköp-mo nan paköi ya i-i-sob-fot-mo.</i>	Take in the rice and hang it up.

10. *Pa-* indicates causation or permission. Verbs with this prefix are possessive, and of the third and fourth conjugations. They may receive another prefix; when this is *mang-*, verb and prefix are connected by *-i-*. (For exceptions to this rule, *pangan-ek*, *pang-aiu-ek*, etc. see Irregularities of Verbs.)

## EXAMPLES

<i>Pa-kaan-ek nan aso.</i>	I send away the dogs.
<i>Pa-kaeb-ko nan kosina.</i>	I am having the kitchen made.
<i>Adi-m pa-ögiat-en nan ong- onga.</i>	Do not frighten the child.
<i>Pav-fala-em nan chilam.</i>	Put out your tongue.
<i>In-pa-yöina nan paköi ad tongcho.</i>	He sent the rice up above.
<i>Nan manok pa-kwasencha nan ösek.</i>	The chickens spoil the seeds.
<i>Maka-pa-kaan-ka isnan aso?</i>	Can you send away the dog?
<i>Mikipakaan-kami isnan ki- ching.</i>	We will drive away the goats toge- ther.
<i>En-pa-ila-ak.</i>	I show myself.
<i>Pa-ila-na nan manok ken chakamä.</i>	He is going to show the chickens to us.
<i>Laichim ngen ai mang-i-pa- fala isnan kafayo?</i>	Do you want to take out the horses?
<i>Um-i-pa-kaeb-ka is fachok.</i>	You have a coat made for me.
<i>Pinanganko nan manok.</i>	I fed the chickens.

## AUXILIARY VERBS

Many verbs are used only or chiefly as auxiliaries. Their value in giving adverbial meaning has been shown in the section on Adverbs. They are followed by the infinitive, with the ligature, *ai*. The following is a partial list of auxiliary verbs in common use.

<i>Angkai-ek.</i>	I finish.
<i>En-chadchawis-ak.</i>	I am direct, to do directly, in a straight way.
<i>En-uliuli-ak.</i>	I go back and forth.
<i>Ök.</i>	I am going to.
<i>Favfalang-ek.</i>	I am inattentive, do at random.
<i>Maid fötl-ek.</i>	I do in vain; it is useless to.
<i>En-ka-kamo-ak.</i>	I am quick to.
<i>Ig-kisan-ta, -taku.</i>	We do simultaneously.
<i>I-ka-kaschöm-ko (from root söchöm: ma-s-chöm, night).</i>	I do every, or all, night.
<i>I-y-amamöd-ko.</i>	I do increasingly.
<i>I-y-aki-akit-ko.</i>	I do less, or a little at a time.
<i>I-y-ag-akiu-ko.</i>	I do all day.
<i>I-lapo-k.</i>	I begin to.
<i>I-lunlunoi-ko.</i>	I am slow to, do slowly.

<i>I-sachöt-ko.</i>	I continue to, I do until finished.
<i>I-tanoi-ko.</i>	I am willing to, agree to.
<i>I-wayang-ko.</i>	I neglect, do not do, set aside.
<i>Malpas-ak.</i>	I finish.
<i>Mav-falín-ko.</i> (Ilokano.)	I am able to.
<i>Mang-onona-ak.</i>	I am the first to.
<i>Mang-odochi-chi-ak.</i>	I am the last to.
<i>Ma-sangoyan-ak.</i>	I do quickly, suddenly.
<i>Ö-öst-ek.</i>	I try, make an effort to.
<i>Ös-ösang-ak.</i>	I do alone (am one).
<i>Paat-ek.*</i>	I force myself to, do with intention, or effort.
<i>Suott-ek.</i>	I find out to be sure, ascertain.
<i>Ta-tanong-ek.</i>	I do continuously, am always doing.
<i>Wöd-wödcha-ak.</i>	I do more, increasingly.
<i>Yaangök-ek.</i>	I do violently.
<i>Aspo-ak</i>	I do accidentally, chance to.
<i>Mang-öp-ak</i>	I am content or satisfied (with the agreement.)

Verbs of this sort are also made from the numerals, *ma-midwa-ak*, *ma-mitlo-ak*, "I am the second, the third to," etc.

The following sentences are given to illustrate the use of auxiliaries.

<i>Enkakamo-cha ai umali.</i>	They are coming fast.
<i>Igkisan-ta ai manalan.</i>	We keep step: walk together.
<i>Nen-kisan-kami ai in-umchan ad Sadanga.</i>	We reached Sadanga at the same time.
<i>I-kakaschöm-ko ai ma-namum.</i>	I watch the water every night.
<i>In-y-ag-akiu-cha ai nang-aiu.</i>	They got wood every day.
<i>Nalpas-kayu ngen ai nenlo-kam?</i>	Have you finished weeding?
<i>At-angkai-ek ai mang-ited.</i>	I will finish planting.
<i>Ös-ösang-ak ai mangan.</i>	I eat alone.
<i>Mangon-ona-ka ai enfasa.</i>	You read first.
<i>Namitlo ai infaagmo ken saken, ya su-suot-em.</i> (Suot-em is not strictly an auxiliary in this case.)	You have told me three times, and you repeat it.
<i>Ta-tanong-ek ai en-afö.</i>	I am continually weaving.
<i>Tomkö-kayu ai en-onong.</i>	Stop fighting.
<i>Yaangök-ena ai enfukau.</i>	He calls out violently.
<i>I-y-amamödna ai entagtag.</i>	He runs faster and faster.
<i>Paat-ek ai mangan.</i>	I force myself to eat.

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\* The verb *paat-ek* is not very well understood; it seems to have other meanings than those given here, which might be learned with a little more study and observation.

*Igai-ko p-inaat ai lumayau.*  
*Adina mavfalin ai umali.*  
*Ön-ta ilaen nan wanga.*  
*Ön-taku't umös.*  
*Ök alaen nan falat.*  
*Öm alaen nan falat.*  
*Ön-kami infolo.*  
*Ön-taku et, or 't.*  
*Ön-kami ai ön mangan.\**  
*Öm anapen nan solat.*  
*Ön-cha enkalsa.*  
*Ön-kayu manakcho.*  
*Ök mangaiu.*  
*Ön-ka infolo.*

I did not mean to run away.  
 He cannot come.  
 Let us go and see the river.  
 Let us go and bathe.  
 I am going to get the banana.  
 You go and get the banana.  
 We are going to wash our hands.  
 Let us go (at once).  
 We are going, now, to eat.  
 Go and look for the letter.  
 They are going to work on the road.  
 You go and get water.  
 I am going to get wood.  
 Go and wash your hands.

## REDUPLICATION

By the reduplication of a part or the whole of a word many shades of meaning, and equivalents for some English words and expressions, are obtained. This applies to all parts of speech, but particularly to verbs. The use of reduplication with nouns, adjectives, and adverbs has been noticed under these heads.

The verb, as we have seen, is composed either (a) of the root and pronominal endings or (b) of the root with affixes and pronominal endings. Usually it is only in the root that reduplication occurs; there are some cases, however, where the prefix is also affected, as it appears to have become an integral part of the verb, or root.

The meaning derived depends upon how much of the root is repeated.

## A. Reduplication of all or part of the root.

1. The repetition of a part of the first syllable gives a meaning of decisiveness, positiveness, permanence, or preparedness.

\* *Ök, ön-ak.* This auxiliary requires special notice. It differs from the others in taking the pronominal endings of the dependent verb, as may be seen in the examples given above. The inflection is as follows:

Personal: *Ön-ak, ön-ka, ön, ön-ta, ön-taku, ön-kami, ön-kayu, ön-cha*

Possessive: *Ök, öm, öna, ön-ta, ön-taku, ön-mi, ön-yu, ön-cha*

The ligature is not required before the dependent verb, unless the infinitive, *ön*, is also used: as, *ön-taku ai ön mangan*. It may be that *ön* should be considered a particle, rather than a verb, but its meaning (I am going to, let us, etc.) and the presence of an infinitive form influence one to place it among the auxiliary verbs.

The abbreviated particle *et, 't*, is often used after the pronominal endings: as, *ön-kami et, ön-taku't*, without another verb.

2. Repetition of the first syllable indicates increase of action.

3. Repetition of the whole root (except the final consonant) indicates habitual, repeated, or frequent action.

These three uses are common; they give many shades of meaning, which may be included in this general description, and are understood in conversation, though difficult to define with precision.

B. The effect of the prefix *ka-* with the reduplicated root has been described under the head of Prefixes.

#### EXAMPLES

##### A. 1.

<i>Tumatakchig-ka.</i>	Stand up: be all ready standing.
<i>U-uyach-em nan limam.</i>	Have your hand all ready stretched out.
<i>Ta-tanangen-yu nan aliki.</i>	Raise the erigue now, get it up, once for all.
<i>O-oto-em nan manok.</i>	Cook the chicken now, so it will be all ready.
<i>Fav-fangun-ek sika adwani.</i>	I wake you up now, once for all.
<i>Issan inmalian Katumai f-um-a-fangon-ak.</i>	When Katumai came, I was quite awake.
<i>Igai-ak f-inm-a-fangun.</i>	I had not waked up, really.
<i>Ma-sö-soyip-ka.</i>	Go right to sleep.
<i>A-ala-na nan ischa.</i>	The meat is quite enough.
<i>A-anukem nan olas.</i>	Fix the clock now.
<i>Ka-kabek nan alad.</i>	I will make the fence now, and then it will be done.
<i>A-angnek ischi.</i>	I do this now, once for all.
<i>Ta-tangf-ak nan fintana.</i>	I shut the window, so that it may stay shut.
<i>A-aton-ek nan fato.</i>	I move the stone for good.
<i>A-ayak-am si Kaplaan.</i>	Call Kaplaan now, at once.
<i>Na-a-among nan solat.</i>	The paper is all gathered up.
<i>En-lal-laiad-ak.</i>	I am very happy.
<i>En-so-songet-cha.</i>	They are very angry.
<i>Che-cheng-ek.</i>	Yes, I hear.
<i>Ka-kan-ak.</i>	I say so.
<i>Si-simk-ek.</i>	I remember. (I think of definitely.)
<i>La-laich-ik.</i>	I like very much; or, I love.
<i>En-chu-duno-ak.</i>	I am at work. (A reply, if told a second time, to go to work.)
<i>Maid i-pa-pawa-k.</i>	I forbid no one.
<i>Adiyu a-ammo nan kanak.</i>	You do not really know what I say.
<i>I-ta-tanoi-ko ai enlokam.</i>	I am perfectly willing to weed.
<i>Na-fuafuas nan ani.</i>	The harvest is all over.



## EXAMPLES—continued

## A. 1.

<i>Ma-na-sakchu-kayu.</i>	(From	You go for water now, then we shall
<i>sak-chu,</i>	with prefix <i>ma:</i>	have some.
<i>ma-nakchu.)</i>		
<i>Pu-putlong-em nan lolo.</i>		Break the stick right off.
<i>Ke-ketf-an nan aso ai nai.</i>		This dog does bite.
<i>En-ta-tafun-cha.</i>		They are certainly hiding.

This form is much used, even if the emphasis is very slight.

## EXAMPLES

## A. 2.

<i>Tan-tanang-em nan tabla.</i>	Lift the board higher.
<i>Ot-oto-em nan manok.</i>	Cook the chicken more, longer.
<i>Igai ka-ot-oto.</i>	It is not cooked enough.
<i>Uy-uyach-em nan limam.</i>	Stretch your arm out farther.
<i>F-um-ang-fangon-ak is wiit.</i>	I will wake up earlier to-morrow.
<i>Um-al-ali-ka.</i>	Come nearer; or, come earlier.
<i>P-um-an-panad-ka.</i>	Go down lower.
<i>Sum-sumköp-kayu.</i>	Come in nearer.
<i>Öl-öltem nan lofid.</i>	Draw the string tighter.
<i>Um-yal-yali-ka is chanum.</i>	Bring more water.
<i>L-um-at-lateng.</i>	It is growing colder.
<i>Pa-fal-fala-em nan chilam.</i>	Put your tongue out farther.
<i>Ato-atonena nan fato.</i>	He moves the stones farther away.

This form of reduplication, with a negative particle seems to be the only equivalent for "never."

## EXAMPLES

## A. 3.

<i>Adi-ak ma-sak-sakit.</i>	I am never sick.
<i>Adi-ka um-al-ali isnan afong-mi.</i>	You never come to our house.
<i>Adi tum-ok-tokcho.</i>	He never sits down.
<i>Nan kafayona adi en-tag-tag-tag.</i>	His horse never runs.
<i>Igai-ko in-il-ila nan faifai.</i>	I never saw the sea.
<i>Nan kapi adi mam-mamkas-an (mamkas, from root fo-kas.)</i>	The coffee never bears fruit.
<i>Maid ya-yaim is itlug.</i>	You never bring any eggs.
<i>Igai-kami in-al-ala is manka.</i>	We have never taken any mangoes.
<i>Oto-oto-em nan manok.</i>	Keep on cooking the chicken: cook it thoroughly.
<i>Angne-angnek ischi.</i>	I always do this way.
<i>Tomkö-tomkö nan kafayok.</i>	My horse keeps stopping.
<i>Sumkö-sumköp nan aso.</i>	The dog keeps coming in.

## EXAMPLES—continued

## A. 3.

*Aya-ayak-ak sika.*

I call you repeatedly: am always calling you.

*En-ani-ani-cha.*

They are harvesting all the time.

*Fangov-fangon-em saken.*

You keep waking me up.

*Alu-aluk-ena saken ta ilakok nan asok.*

He is always urging me to sell my dog.

*Insaki-sakit nan olok mo malalan-ak isnan kawad nan akiu.*

I always have a headache (my head is always sick) if I walk in the sun.

*Adi-ka t-um-akchi-takchig.*

Do not keep standing up.

*Sia sa ngen nan angne-ang-nem?*

Is that the way you always do?

*Chenge-cheng-ek nan wanga.*

I hear the river continually.

*En-tagta-tagtag nan ongong-a.*

The child is always running.

*Si Agkal sawa-sawa-ena nan kanena.*

Agkal habitually leaves some of her food.

*Enkali-kali-cha nan fabfafai.*

The girls talk all the time.

*Akō-akōw-en nanchōi lalaki.*

That man is a habitual thief.

*En-chunod-chunōs Chilam.*

Chilam works all the time.

*Pa-ka-pa-kaan-ek nun manok.*

I keep driving away the chickens.

*P-um-ana-panad-kayu.*

Keep on going down.

*Ila-ila-ena nan sab-safong.*

She is always looking at the flowers.

*Adi-m signi-signiten nan ongonga.*

Don't keep teasing the child.

*En-sifu-sifug-kami.*

We water the garden over and over: or regularly.







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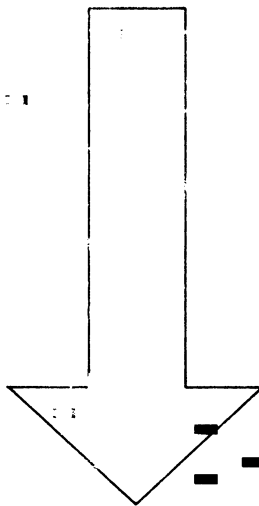
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